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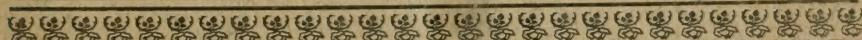


Secular Thought.

*A Monthly Journal of Rational Criticism
In Politics, Science, and Religion.*

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SECULAR THOUGHT.

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SECULAR THOUGHT

A Monthly Journal of Rational Criticism in
Politics, Science, and Religion.

J. S. ELLIS, Editor.

NEW SERIES.

C. M. ELLIS, Bus. Mgr.

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TORONTO, JANUARY, 1909.

10c. ; \$1 per ann.

THOMAS PAINE.

“ Thomas Paine : with his name left out, the history of liberty cannot be written.”

—ROBERT G. INGERSOLL.

“ I believe in one God and no more, and hope for happiness beyond this life. I believe in the equality of man ; and I believe that religious duties consist in doing justice, loving mercy, and in endeavoring to make our fellow creatures happy.”

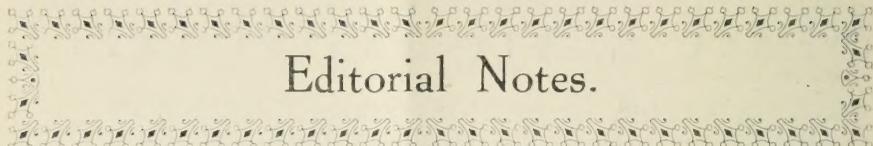
—THOMAS PAINE.

ROBERT BURNS.

“ I was struck with his appearance on entering the room. The stamp of death was imprinted on his features. He seemed already touching the brink of eternity. His first salutation was : ‘ Well, madam, have you any commands for the other world ? ’ . . . Many others, perhaps, may have ascended to prouder heights in the region of Parnassus, but none certainly ever outshone Burns in the charms—the sorcery, I would almost call it—of fascinating conversation, the spontaneous eloquence of social argument, or the unstudied poignancy of brilliant repartee. . . . Evenness of conduct and a due regard to the decorums of the world have been so rarely seen to move hand in hand with genius, that some have gone so far as to say that they are incompatible ; besides, frailties that cast their shade over the splendor of superior merit are more conspicuously glaring when they are the attendants of mere mediocrity. It is only on the gem we are disturbed to see the dust ; the pebble may be soiled, and we never regard it.”

—MRS. RIDDEL, of *Woodley Park*.

“ To make a happy fireside clime for weans and wife,
That’s the true pathos and sublime o’ human life.”—BURNS.



Editorial Notes.

THE "NATURAL SIDE" OF MIRACLES.

It is one of the inevitable results of Toronto's adaptability for "conventions" of various sorts that we are favored with an apparently interminable succession of more or less eccentric individuals, representing almost every phase of that extraordinary congeries of religious creeds dubbed "Christianity," whose professors dispute among themselves as if determined to prove that they are rather children of the Devil than sons of God.

If there is some annoyance in this—for it makes us keenly sensible of the fact that we live among a people of very low mentality—this is perhaps fully offset by the fact that it gives us first-hand testimony as to what is going on in the Christian fold in all parts of the world, without the trouble of getting out of bed, as it were. For, so deeply rooted is superstition among our people that, while our newspapers are destitute of almost everything that might interest intelligent men, every item relating to religion is fully noted, often with the most childish and nauseating verbosity.

A striking illustration of this occurred last month, among many others, when a Professor G. F. Wright, of Oberlin University, Ohio, was the chief speaker at a Bible League Conference, and was favored with a lengthy report, although his arguments would have been unworthy of a village debating club or a Bible-class teacher. Imagine, if you can, a smart Yankee college Professor coming to Toronto to tell us that "it is somewhat difficult to distinguish between Miracles and Special Providence!" For instance? we ask; but the Professor only darkens our vision by telling us that "Miracles involve the direct action of the divine mind!" We should say so also; but does not Special Providence require the direct

action of the divine mind? If Special Providence can be operated by proxy, cannot also Miracles? Does not Jesus tell his disciples that they shall perform miracles in his name? Does not Matt. 7:22 tell us that even the wicked can do miracles? Prof. Wright appears to know altogether too much about the divine mind and too little about the Bible.

MIRACLES THAT ARE ONLY HALF MIRACLES.

Professor Wright, we are told, has personally explored the glacial fields of Alaska, Greenland and Europe, besides travelling extensively in Siberia, Central Asia, Palestine and Egypt, and is a well-known editor and author, and he may be taken as an authoritative exponent of the matters he discusses. On the present occasion he made it his business to explain four of the leading miracles of the Old Testament, which, he said, were stories over which "infidels made merry." Mr. Wright's explanations amount to this, that certain natural events had happened, and in each case "the Lord" had directed the event to the accomplishment of his special purpose.

The idiotic folly of all such efforts to minimize miracles might well make an Australian bushman or a Hottentot shed tears of despondency at the slow development of the human intellect. The poet tells us that "the quality of mercy is not strained," but far truer is it that the quality of miracles cannot be strained. What difference could it possibly make to the almighty miracle-worker whether three thousand years ago there were five or five hundred feet of water over the sea-bed on which he wanted to lead the Israelites across the Red Sea? Why tell Moses that he would send an east wind? Why not repeat the Creation method, and do the whole business instantaneously by telling the waters to march off, instead of going through all the stage performance of a professional juggler?

Professor Wright may feel sure, as he says he does, that "the more we know about these four stories . . . the less we doubted the stories of the eye-witnesses!" Can he expect "the infidels" to cease laughing at such Papias-like fatuity?

Who were the eye-witnesses of the events narrated ? If Moses wrote the Pentateuch and was an eye-witness of the Red Sea miracle, was he also an eye-witness of the Creation, and did he see the making of Adam and Eve ? Did he see Sodom and Gomorrah destroyed ? If not, who were the eye-witnesses ? Of course, we know Moses wrote the account of his own death and funeral, and that perhaps accounts for the site of his grave being unknown "even unto this day." Similar events have happened in our own time. Before he started for that Holy Land which has been the origin of more fakerism, hypocrisy and villainy than all the rest of the world put together, Talmage wrote the sermons which were to be inspired by the different "sacred" places as he visited them, and were alleged by his American fellow-conspirators to be sent from each place by cablegram. Simply a big religious fraud.

ANCIENT MYTHS AND MODERN MYSTERY MONGERS.

There is one striking difference, however, between the old religious stories and the modern fakes. The latter are sheer mercenary swindles ; the former were written in a credulous age by ignorant men, who often make free confession of their stories being founded on visions and dreams, and who almost invariably leave the matter of eye-witnesses to be settled by such frauds as Talmage and Torrey or such keen-witted Professors as Mr. G. F. Wright.

Imagine the learned Professor teaching such stuff as his explanations of Biblical Miracles to the science students of the University of Oberlin, Ohio, in the United States, in the twentieth century ! Imagine the quality of brains his students must possess to absorb such stultifying rubbish without detecting the folly of it all—myth as well as explanation ! And then imagine a crowd of clever Toronto Professors and students listening, eager-eyed and open-mouthed, to the irrational arguments, as if they really did anything towards turning old and unbelievable myths into historical facts !

One's imagination need not be stretched over-much, maybe,

when he reads the utterances of some who were present. For instance, the chairman, Dr. McLaren, said there was a reaction among God's people, who saw where the Higher Criticism was leading them. Evidently some of his friends have had a dream that they were in Hell, and have believed their sad fate to be a punishment for their efforts to follow "the Truth as it is in scientific investigation ;" and so they have resolved to follow "the Truth as it is in Jesus," and—secure a good salary.

Dr. Elmore Harris said the League believed in historical criticism, such as finding out the dates of the events recorded in the Bible, but was opposed to all destructive criticism, and especially to such as questioned the authority of Jesus Christ.

Now, what ideas of truth and honesty can be entertained by men who talk as these preachers do? And what must be the effect of their teaching upon young students? Who can wonder that the leading features of the clerical fraternity are weak intellects, cant, hypocrisy, and cupidity?

CHRISTIANITY STILL A LIVING FORCE.

It was only a few weeks ago that a prominent Spiritualist authority asserted that Haeckel was to-day the sole scientist who held to the Evolutionary faith: all the rest had recanted and were to be found either in the ranks of orthodoxy or in those of some of the modern Spiritualistic or Psychic cults. Of course, such an assertion is too monumentally nonsensical to need refutation; but we cannot refrain from putting on record the deliberate opinion of one or two acknowledged scientific Christians. At a recent dinner of the Toronto School of Practical Science Y. M. C. A., Dr. Ellis, the Professor of Chemistry, was the chief speaker. He is said to be regarded by his students with great respect and affection, and his words will no doubt have great weight with them. He asserted that Evolution had become "a universally accepted fact, and only once in a while was it that the Darwinian theory was questioned." Scientifically Dr. Ellis is a level-headed man, even if he is a professed Christian.

Then Dr. Ellis went on to say that the Christian religion was the very best thing any one could have. We have been told the same thing by men who are practically of the same opinion as Charles Bradlaugh or Thomas Paine, and who have not failed to remind us that—commercially—we are a heavy loser by not joining a church. Then Dr. Ellis said :

“There is in all men at some time in their lives a wish to be true to one’s ideals, so that it becomes a matter of the very greatest importance who you take for your ideal. You have not far to look for an ideal which comes up to every demand.”

The last sentence, we presume, may mean different things to different men, but Dr. Ellis, being a Christian, can only mean that Jesus is the easily found ideal. But we differ from him totally in his conclusion. He is not a theologian, and he certainly has not studied his Bible or his religion as rationally as he has studied his science, or he would agree with us that, while there is not throughout the Old Testament a single character that he would recommend his students to imitate, the New Testament heroes, including Jesus himself, are by no means ideal characters he would wish young men to follow.

JESUS AS AN IDEAL.

As to Jesus, Dr. Ellis must surely be aware that, on the strength of having repeated the Golden Rule and a few other sayings mostly neither original nor beneficial, and aided by an enormous amount of sensational preaching and false sentiment, the character of Jesus has been deified and put beyond the scope and possibilities of practical life.

As a man, Jesus is a possible ideal, though of him, as of so many other moral and religious teachers, it may aptly be said that his most strongly emphasized maxim should be : Do as I say, not as I do. For surely Dr. Ellis would not wish to see his students throw science to the winds and become a crowd of religious preaching tramps.

As a god, or a man-god, or any other alleged combination of mortality and immortality, Jesus is manifestly impossible

as an ideal for practical life. Would Dr. Ellis like to see his students trying to turn water into wine by talking to it, or would he enjoy seeing them attempting to cast out devils by prayer or to raise the dead?

Still, we need not quarrel with Dr. Ellis on this account. Beyond the points we have noted, his remarks might have been made by an Atheist as suitably as by a Christian. And if "all's fair in love and war," because these are matters of passion and unreason, equally true is it for the same reason that all is fair in religion.

A RECONCILER OF RELIGION AND SCIENCE.

Prof. Coleman objected to the idea that there was a conflict between science and religion. The two cults simply appealed to different sides of a man. Just so. From a religious standpoint they looked upon the Bible as a revelation, but scientists were simply "following out the thought of the creator along lines not revealed in scripture. The Bible was not there to give an account of the creation of the world ; its theme was the Redeemer King ! " For saying much less than this many a preacher has been turned out of the church.

Prof. Coleman is evidently as intimately acquainted with the creator's thoughts as he is with the facts of geology, but a child might ask him how he knows that the creator did not wish us to understand his revelation to be true ; and how the modern scientists can be following out the creator's thought when their revelation differs so much from that given by the creator's Bible. Prof. Coleman's "I say so" is all he gives us, but what is the Bible account of creation given for at all if not to tell men all about the remarkable event ? When, we may ask, may we expect to see "Jehovah's Works, edited and revised by Prof. Coleman," in our Public Library ? It would surely be as reliable as Josephus or Eusebius.

The scientific reconciler of religion with science usually makes short work of his job, however many words he may

waste about it. He "makes good" by giving up the creator's part of the business. Prof. Coleman is no exception. But we may point out to him that, if there was no Creation there would have been no Fall, no Fall no Redemption, no Redemption no Christianity, but Hell for All and All for Hell. To abandon a literal Creation and a literal Hell is to knock away the props that save to-day's "religion" of Christianity from tumbling into the Sea of Superstition which has engulfed so many of the religions of yesterday.

We might ask Prof. Coleman, if scientists in making their new discoveries are only following out the creator's thought, is a man following the ideas of the creator when he invents a new war balloon intended to destroy a whole army at once by dropping dynamite? Would it not be more respectful to their deity to leave him out of such murderous calculations? But perhaps Prof. Coleman could separate inventions which are thoughts of God from those which are thoughts of the Devil?

Prof. Coleman's attempt to reconcile religion with science, like all similar attempts, is an illogical effort to reconcile right with wrong, truth with falsehood, lunacy with sanity; to make two and two equal five, ten, or any other number but four; in short, to exhibit a total renunciation of thinking power when dealing with the subject discussed.

OLD AGE PENSIONS AND WORKMEN'S COMPENSATION.

The paying out of the pensions under the new British Old Age Pensions Act commenced with the New Year. About 500,000 pensions were applied for, but about 200,000 of these were rejected. The total sum to be paid amounts for the first year to £7,000,000 (\$35,000,000). This is not a large sum when compared with the £300,000,000 to be devoted to the Army and Navy, but the total amount of the expenditure for royalty, civil service, the Irish land scheme, etc., is so large that we do not wonder the British taxpayer is talking about "confiscation" when he hears that his hardly-gained taxes are being paid away to old men who have never attempted or

have never had the means to purchase an annuity. As we have said, we look upon the scheme as a rough-and-ready method of removing a national disgrace, and not by any means as an ideal or permanent scheme of social reform. Such a scheme must come, we think, from individual and social efforts, fostered and encouraged, it may be, by State legislation, like the Co-operative movement in Britain.

But, even if the new British legislation may be looked upon as confiscation, it need not therefore be classed as injurious or unjustifiable. We are reminded of the legislation enacted by Solon at Athens which has been described by the same term.

SOLON'S WISE CONFISCATION.

When, about twenty-five centuries ago, Solon found himself called upon to provide a remedy for conditions not very dissimilar radically from those towards which all the Anglo-Saxon peoples of our day seem rapidly tending—conditions in which the masses are reduced to what is practically little better than the personal slavery of former days— he found it absolutely necessary that some sort of confiscation of legally-obtained rights should precede any attempt at permanent reform.

And here it may be worth while to point out that all legislation conferring rights upon either the classes or the masses or depriving them of rights already gained in conformity with either law or custom, must necessarily be in the nature of confiscation. The men who have to pay, however unjust may have been the methods by which they acquired their property, will always regard themselves as being robbed by the fairest readjustment.

And thus it was that Solon's first measure of reform was to relieve the masses from their obligations to creditors, and to prohibit in the future all contracts which pledged the person or personal labor of the debtor as security, leaving only to the creditor a legal process against property. This reform was loyally accepted by the wealthy classes with little protest, and

brought peace and prosperity to Attica for a generation, until Pisistratus seized the supreme power.

Viewed from the standpoint of the plutocrat and the money-lender, such a law as Solon's is sheer confiscation ; its only justification the imperious necessity of preserving the national existence. It was fortunate for Athens that the upper classes were patriotic enough to accept the new law, and thus permit the nation to begin a new lease of life with a clean sheet.

The Old Age Pensions law seems to be the reverse of this wise legislation. Instead of encouraging the people to work out their own salvation under just and uniform laws, it must necessarily have a tendency to convert them into paupers and grafters. Instead of fostering self-reliance and co-operation, it must encourage thriftlessness and dependence upon Government. It looks more like the Roman doles of corn and oil to the dangerous masses than legislation designed to promote foresight and thrift among an independent people.

PAUPERIZING EFFECT OF PATERNAL LEGISLATION.

The effect of such legislation was exhibited in a case tried recently in the Bow (East London) County Court, in which a young workman sued a firm for a pension of 10s. 1d. (\$2.50) per week because he had lost three fingers while in their employment. The action was brought under the Workmen's Compensation Act, and, though the firm admitted liability under the Act, they disputed the full claim because they had offered the young man work which he was able to do but had refused to do. This conversation occurred during the trial :

"Are you willing to do any work at all?" inquired counsel. "No!" the young man replied stoutly. "Do you say you are not willing or not able?" the judge asked. "I said not willing," was the unblushing reply. "Would you rather live your present life at ten shillings one penny a week than take a job as caretaker or anything of that kind?" counsel asked. "Yes," the young man said with decision. "You are looking forward to ten shillings one penny a week for the rest of your life?" "That is not much, is it?" "Won't you get tired of doing nothing?" "No, sir." "What do you do with yourself?" "I sit and watch the fire." "If your doctor said that you were entirely recovered would you go back to work?" "No." The judge said that it was

impossible for a crippled man to go upon the market, and the firm must pay the ten shillings and one penny a week. "But," he added, "I still think work of some kind would be good for him."

We cannot but regard as fatally injurious legislation which fosters such a mental condition as is here exhibited. That the recent British legislation does so seems clear, for at one large labor party meeting to be held at the end of January it is proposed to begin an agitation to reduce by ten years the age at which pensions can be claimed, and to grant pensions from the age of 30 to physically incapacitated workers! To pay the cost of this scheme it is proposed to levy an increasing income-tax, beginning with 10 per cent. on £20,000, and ending by confiscating all incomes beyond £200,000.

A scheme like this will surely defeat itself. It must widen the breach between employers and employed, instead of tending to cement them together as in a partnership. And, in the light of the case we have referred to, think how wide open the doors would be thrown to all sorts of corruption, false claims, and fraudulent misrepresentation!

Employers are often reckless and workmen careless. They should both be made to pay for their misdeeds. Under any circumstances, however, the employer is at a disadvantage, for he is compelled to pay, whereas the workman has generally nothing whatever to pay with. But if young and able-bodied men are to be pensioned for life because they meet with an accident that partially disables them, though fairly able to earn a living, it will be a serious handicap to many businesses, and must ultimately injure the cause of the workman.

If the masses of Britain or those of any other country, are ever to become independent, intelligent and self-governing citizens, it will not be by an increase of paternal government, but rather by such a process of co-operative self-development that laws such as those we have been considering will not be necessary.

It seems more than probable that the "sops to Cerberus" which the present British Government have given during its

tenure of office will not save it from shipwreck at the next election ; and its successors will have the biggest task before them that ever confronted a Government to straighten out its extravagant experiments.

THE ARCHBISHOP OF CANTERBURY

Thinks the stability and welfare of the British Empire is irrevocably bound up with the prosperity of the Anglican Church. It is just the same old trade union cry. He might just as well paraphrase Lord John Manners and say :

Let Methodists et al. go plump to hell,
But leave us still our prayer-book, candle, bell.
All other creeds are wild hallucination ;
Our English Church alone can save the nation.

So each little sect will tell you that the nation is going to the dogs—or to hades—if its own specific for salvation is not adopted by the people and its preachers supported by public subscription. And so we are told that the end of the world is near at hand because Christianity is declining.

That a man in the position of an Archbishop should have so narrow a grasp of things as to utter such balderdash only serves to show us to what social heights a small-brained man may aspire with fair prospects of success, even if he is endowed with only the meanest qualifications for the perfunctory discharge of his duties.

Still, if the British people believe the Anglican Church can save it from downfall, they are certainly not over-paying its chief spouter. \$75,000.00 a year is a small price to pay for a nation's security ; but if the money is really earned, why pay such enormous sums for the army and navy ?

In a small rural parish in Cornwall the name of the sexton or grave-digger was John Heaven. His father and grandfather both had held the same office before him, the three having buried the parishioners for over one hundred years. There was said to be a standing joke among the beetles of the parish that, whatever might become of the inhabitants of other parishes, theirs were all sure to go to Heaven at last.

PAINE FIRST FOR OLD AGE PENSIONS.

—:o:—
Larchmont Manor, N.Y., June 3, 1908.*Editor SECULAR THOUGHT.*

SIR,—I enclose herewith a clipping from a London weekly containing an article by the editor which concerns one of the early citizens and great historical characters of the United States. It brings to the front an important fact that should interest all readers of SECULAR THOUGHT.

Yours truly, E. B. FOOTE, JR.

PAINE THE PIONEER.

—:o:—
BY G. W. FOOTE, IN LONDON "FREETHINKER."

COMING up from Aberdare on Monday morning, I bought a local newspaper, and it happened to be the *South Wales Daily News*. On one of its pages I found a paragraph headed "Old Age Pensions." It opened with the statement that "It was Ruskin who first propounded the policy of old age pensions." Whereat I smiled, and recalled Pope's line that "A little learning is a dangerous thing." Your ordinary journalist knows a little, and makes it go a long way; no doubt he seems a wonderfully well-informed person to the ordinary reader—just as the one-eyed man is king of all the blind; but when a better reader comes along the case is altered.

Now I am not going to run down Ruskin. I owe him too much. I remember so well how, in my nineteenth year, I came across "Modern Painters" and "Stones of Venice," and how I walked up and down in a fever of delight over purple passages of his splendid eloquence, reminding me of the great Atlantic rollers that I had watched in my boyhood sweeping along so majestically before breaking in tumultuous foam upon the shore. Soon afterwards I became acquainted with his sociological writings. They taught me some things that were quite new to me, and some things that I had already suspected. I really read him, instead of chattering about him after sniffing at a few of his pages, as so many have done. How common, for instance, is the statement that Ruskin was a Socialist; it is pretty well taken for granted on both sides; yet he was not a Socialist, and he pointedly disclaimed being anything of the kind. This is not, of course, any objection to Socialism. I merely refer to it as illustrating the truth that many great writers are more talked about than read.

Ruskin wrote powerfully and brilliantly about old age pensions—pensions for soldiers of the ploughshare as well as soldiers of the sword. And I held then, as I hold now, that his arguments are unanswerable. But it is not a fact that Ruskin "first propounded" the idea. It had been more or less dimly suggested by men who were dead long before he was born.

But the man who first gave the idea a thoroughly practical form was Thomas Paine. It is still the fashion to call that great man "Tom" and to treat him accordingly; but the fact is, as Hazlitt and Cobbett recognized—and they were both good judges, from very different standpoints—that Thomas Paine was one of the very greatest political writers of all time.

Paine had a noble heart as well as a strong head.

How finely he rebuked Burke, who bestowed such rare eloquence on the sufferings of Marie Antoinette, and had no word of sympathy for the sufferings of the people of France. "He pities the plumage," Paine said, "and forgets the dying bird." It was natural that such a writer, in dealing with the question of a national income and expenditure, in the "Rights of Man," should turn an eye of compassion on the aged poor. "It is painful," Paine said, "to see old age working itself to death, in what are called civilized countries, for daily bread." He demanded a remedy for this sad state of things—"not as a matter of grace and favor, but of right." Every honest man contributed to the greatness of the State in which he lived, and deserved assistance when old age rendered him incapable of helping himself. This was, indeed, recognized by the Poor Law; but Paine proposed to abolish the heartless system altogether, and go to work in quite another way. The approach of old age began at fifty, old age itself began at sixty, and at that time of life a man's labor "ought to be over, at least from direct necessity." Paine's proposal was that £6 per annum should be payable to all persons over fifty, and £10 per annum to all persons over sixty. Considering the purchasing power of money then and now, this was more at sixty than Mr. Asquith offers at seventy. There were other wise and beneficial proposals in Paine's scheme for lightening the burdens and brightening the lot of the people. That portion of the "Rights of Man" is well worth studying still. Many will be surprised to learn that he drew up a graduated income-tax table, in which every £1,000 of income was taxed higher and higher, until at last it was taxed twenty shillings in the pound, and the entire surplus was thus absorbed by the State.

Mr. Asquith's old age pensions proposal will doubtless be carried, for no political party will dare to offer it open opposition. It may even be modified, with respect to the age of recipients, and brought nearer to the proposal of Thomas Paine. And the credit of introducing it will belong to our new premier. Some will say that the credit is accidental, as the proposal would have had to be introduced by somebody, since it had become inevitable. That may be so, but the chronological fact remains and Mr. Asquith will be able to point to it with pride. But in all such cases the real credit belongs to the pioneers, who made the thing inevitable. When the great mass of men reach a certain point in the progression of

opinion and sentiment a change of procedure is unavoidable, and therefore comparatively easy ; and it matters very little whether this or that man presides over the actual alteration. A law carried to-day is but ostensibly carried by the legislator whose name becomes publicly associated with it ; in reality it is the work of the pioneers, the men of better heads and better hearts than their fellow-citizens, who were consequently in advance of their times, who anticipated the progress of the human intellect and conscience, who were often born too soon for their own personal happiness, though not for their reputation in the page of history. Thomas Paine was one of the greatest of these pioneers, and history will yet do justice to his name. He was persecuted and vilified when living, and a mountain of calumny has been heaped over his grave. But men of his size and importance can afford to wait for their vindication. He lived and wrought in the light of principles, and as the light of those principles is shed abroad his value will be perceived. He never sought applause—he had a pride that half disdained it—but no one ever cared more for the real good of mankind.

THOUGHTS OF A THINKER.

BY T. DUGAN, ALBANY, N.Y.

III.

THE FORBIDDEN FRUIT. (*Concluded.*)

THESE ideas in reference to the Christian religion often arose in my mind, and I could never reconcile them with the ideas I had learned in reference to the nature of this world, as explained in scientific works.

When Cain became a man, he took a journey to the land of Nod, and got a wife there. Where is the land of Nod ? Nobody knows, for it has never been alluded to since. But the puzzle is, how came a woman there, when there was no woman in existence but his mother, Eve ?

It is upon this absurd fable that the Christian religion is based ; this is its foundation—the Mosaic story of the creation. It is upon the so-called "Fall of Man" that that outrageous institution is built. This story also is the foundation of the "Vicarious Atonement," or the sacrifice of a God, and, combined, they form the vital support of Christianity. They are simply parts of an ancient myth.

What is a myth ? Myths are stories based upon natural phenomena natural phenomena personified. These phenomena are transformed by language into personages of both sexes, and a story woven about them, which we term a fable, an allegory, etc., the literal sense of which is promulgated among all those outside of the priestly caste, and the real meaning

retained as a profound secret by the priesthood. In later times men began to criticize these stories, and when the priests were brought to account about them they admitted that they were "allegories," and not literal or historical records.

But what is an allegory? Merely another name for a myth. They knew this all the time, but would not admit it; and when they were pressed they adopted the name "allegory" instead of the name "myth." The Garden of Eden story is now an allegory, the Ark story another, Jonah another, and the serpent another, and so on, all the way from Genesis to Revelations—all myths, pure and simple.

This particular myth, termed the "Forbidden Fruit," is a generative myth, as is also the Noah's Ark; whereas, the "Vicarious Atonement" is a Sun-myth; and they are combined in such a way as to form a fable, or false story.

The generative principle pervades all matter, inorganic and organic, throughout the Universe. It is the basis of that law of nature which we term attraction and repulsion. There is a selective principle in every atom—chemistry proves it. If such a principle did not exist, there would be no such a thing in existence as "life."

This fable states that 4,000 years passed away after the eating of that apple before the affair was revived. Four thousand years is a long time to wait for justice or mercy. A great number of men, women and children passed away during these 4,000 years, without a "Redeemer" to come to their relief. Where did their souls go to when there was no savior to preserve them from perdition? But, when that number of years had passed away, then God relented, and concluded he would send his only begotten son—the Second Person of his Trinity—to make a sacrifice of himself, as an atonement for the sin Adam committed by eating an apple in the garden of Eden 4,000 years before!

In order to become the Redeemer of mankind, this Second Person of the Trinity was obliged to transform himself into the shape and nature of a man, and was also obliged to begin by reducing himself to the form of a germ-cell and to undergo the same course of development during his pre-natal existence as any other mortal; to finally come forth as a puling child, to be washed and cleansed, nursed, fed, clothed, etc., just as any other human being. Through such changes, this son of a woman and of a God had to pass; till finally, when he had arrived at that stage termed manhood, he is represented as performing all his wonderful works within one short year, when he was crucified between two criminals, one of whom, because he could not believe Jesus was God, was damned, and the other, who asserted he did believe, was saved and went to heaven!

When I come to explain the nature of sun-myths, you will comprehend

what this short term of a year's work signifies. I will also explain what the crucifixion means, with the so-called birth of this God. These explanations will also show what the Atonement means.

Now comes another question: Why is it that this God of the Christians did not send this son of his sooner? Or why is it that he was under the necessity of having to send him at all if he is "omnipotent?" Why let 4,000 years pass away before he concluded what to do, if he is "omniscient?" Can anybody answer those questions?

I have given you in a few words all there is really in it, but the church has built up such a mass of rubbish around its fortifications that it is necessary to sweep them away before you can get a view of the thing-in-itself—that is, the real God which it worships, which is Money and political power, so as to gain control over the secular power.

The church, of course claims that the Scriptures it possesses were dictated by God himself to a chosen few whom they term prophets, or sacred writers. Those writings coming from such a source (if they are to be believed) were termed "divine," and those into whose possession they were given to interpret and make them known to the people, were termed "Doctors of Divinity." Every religion which possesses any writings makes the same claim, and no two of them are alike—they all differ, and each claims its own to be the only true one, and all others to be false. Of course, none of them are true—how could they be, when those who wrote them did not know the size, shape, or form of the world upon whose surface they lived, or the nature, size, etc., of the stars which glistened every night over their heads, in infinite space. In fact, they knew nothing about nature, or its laws, no more than the dumb animals did, simply because they were barbarians and had not yet developed into civilized beings. These are facts, and cannot be disputed.

Nature demonstrates the contrary to every word written in those so-called Scriptures. There is not one word of truth in any of them, when they refer to natural phenomena—not one word, from Genesis to and including what they term "Revelation." Whatever moral truths can be found in them is another question, but it has nothing to do with the main question; besides, all such truths can be found in all religions, and even before the Jewish religion was ever heard of moral truths were to be found, and I may go further, and say before even Man himself existed, for you can find them existing among the ants and the bees—animals which flourished millions of ages before man himself made his appearance upon the earth.

(To be continued.)

THE STORY OF ANTONY AND CLEOPATRA.

BY B. F. UNDERWOOD, QUINCY, ILL.

In schoolboy days we were taught the story of William Tell's shooting an apple from his son's head as a veritable historical event. With what vim the boys recited it, emphasizing "To kill thee, tyrant, had I slain my son." Long since we have learned that it was pure fiction, that no such event ever occurred, that the tyrant Gessler never made any such demands, and Tell never made any such shot.

Then there is the story of Pocahontas and Captain John Smith, which everybody once believed. That, too, long ago was exploded. And Washington and his little hatchet—that story was once related as actual history. But nobody now believes it except the urchin, and he only playfully to excuse his mischievous acts. The ride of Paul Revere—that, too, has been disposed of like the other mythical rides, including that of Sheridan, at least in the way that it used to be described.

And now the famous story of Antony and Cleopatra is declared by a learned and eminent Italian historian to be a distortion and perversion of the truth by writers who belong to the Ananias Club. The Roman triumvir and general was not in love with Cleopatra; was not fascinated with her charms of person, which were really below par, but was after the treasures of her kingdom which were of surpassing richness, in order to carry on a war of conquest against Persia. All that Shakespeare and Dryden and other poets have put into the mouth of Antony as to his love for the Egyptian queen is declared to be mere love-sick nonsense. Antony was full of greed and ambition, and his motives for marrying Cleopatra were far from the passionate love which has been attributed to him.

As for Cleopatra, instead of being a woman of ravishing beauty, she had a large nose, a double chin, and was inclined to embonpoint. She had no more love for Antony than he had for her, and all that she cared for him was to get the protection for her kingdom of the Roman legions, which the Roman general commanded. So the two, by marriage, formed a political union, and the rest of the story, the sentimental and romantic part, is the product of imagination, pure fiction,

and silly sentimentalism imposed upon an undiscriminating, credulous public. So says Ferraro, the Italian historian.

When the great statesman, Robert Walpole, was nearing death, his son Horace, who afterwards became famous as a writer, was accustomed to read to his father. He said to him one day, "Shall I read to you a few pages of history?" "No, my son," said the dying statesman, "I am done with all fiction." Although the elder Walpole was centuries ago done with all fiction passing current as history, by the only way any man can be done with it, by dying, we are yet in the midst of it, and how much of what is even now accepted as history is wholly or partially mythical, fabulous, false, we do not know and are only slowly learning.

The subjection of the narratives of the past to examination, according to the canons of historical criticism, has made sad havoc with much that was taught as undoubted truth a few years ago. Goldsmith, in his history of Rome, tells the story of Romulus and Remus, how they were suckled by wolves, as if it were a part of the real historical narrative. He never thought of eliminating the foolish story, and the multitudes who read the story believed it true. In a similar manner most of the history that was written in pre-scientific times was merely a repetition of mythical and legendary stories that had come down from the past and to which the method of scientific research had never been applied. As great progress has been made in unlearning the errors of the past as in making new discoveries.

THE PRIESTS AND THE GOLDEN CALF—A JEW'S REVENGE.

The Freidenker, of Vienna, reports that a very rich Israelite, Donato Taussig, wishing, in dying, to give himself the pleasure of showing that the cult of the Golden Calf is the only one really practised by the Roman Catholic Church, has left a legacy of a million to the Fathers of the Miséricorde, under the condition, that every year, on the anniversary of his death, two fathers of the Order shall go to the synagogue in all their sacerdotal vestments and there read the Jewish prayer "Kadish." The priests have accepted the condition, and have gone through the ceremony amid the jeers and jibes of the people. This is the revenge of a Jew for the antisemitism of the Viennese. But has the donator reflected upon all the mischief which the black coated gentry will be able to do with his millions?

—Eug. Hins, editor *La Pensée*.

COSMIC EVOLUTION.

—:O:—
BY C. H. SALEEBY, M.D. (EDIN.) IN "EVOLUTION THE MASTER KEY."
—:O:—

WE are now prepared for the consideration of the principle of eternal change as illustrated in all phenomena—those of the inorganic world, of the world of life, of mind, and of the products of mind. Now, though Spencer was compelled, by the magnitude of his task and by the consequent need for subordination of aspects of evolution less significant to human life, to omit from his system the discussion of evolution as it applies to inanimate nature, he formally stated, in brief, the outlines of the process. And we may illustrate it by reference to the almost infinitely large and the almost infinitely little.

Less, perhaps, than any other science, has astronomy gained from Spencer's work. One timely service, however, he did it. The reader will remember the history of the nebular theory of the origin of the solar system. Originally suggested to Kant by a brilliant guess of Lucretius, and later given mathematical form by Laplace, the theory received, as it appeared, a crushing blow when Lord Rosse's great telescope resolved into stars certain supposed nebulæ. The natural inference was drawn that remoteness alone prevented a similar resolution of all nebulæ, and this conclusion was accepted by astronomers. The spectroscope, in the hands of Sir William Huggins, the present president of the Royal Society, had not yet demonstrated by its incontrovertible evidence that true nebulæ do veritably exist. Now, if some form of the nebular theory be not true, the evolution theory, as a cosmic generalization, is forthwith disposed of. Spencer was therefore led to consider the matter, which he did in an essay written for the *Westminster Review*. First-hand astronomical knowledge he had none, and he is certainly entitled to consider this essay, as he does, an instance of his constitutional "disregard for authority." But while the actual observations of the expert must always be provisionally accepted, it is open to anyone who can to criticize the conclusions deduced by the expert therefrom. This Spencer did, advancing sundry reasons to show that the evidence of Lord Rosse's telescope could not be accepted as a refutation of the nebular theory. Later came the spectroscope and Spencer's vindication, both as to the existence of true nebulæ and the nature of the sun's atmosphere. At the present time—in large part owing, it is of interest to note, to the work of Professor George Darwin, the son of the immortal Charles—the nebular theory is accepted by all astronomers save perhaps one. In it you will find, on the largest scale, an illustration of inorganic evolution. Let us consider this great theory as it is understood to-day.

forty-seven years after Herbert Spencer's bold defence of it, *contra mundum*.

Let us conceive, then, of an immense cloud or nebula, situated at some point in infinite space certainly far distant from the present position of the solar system—a position which, owing to the “proper motion” of the sun, is changing at the rate of nearly twelve miles a second as you read. But before you are willing to follow the argument, you will stop and ask where this nebula came from; for you have already become convinced of the laws of conservation; you know that the nebula did not spring into existence out of nothing, and you very properly decline to continue until this most legitimate question is answered. You quote that most ancient maxim of Ionian science, “Ex nihilo nihil fit”—an axiom which, nearly twenty-five centuries after Thales, is now a proven truth—and demand to know where I get this nebula of which I talk so glibly. But we must wait until the sequel of this cosmic story, for the last chapter in the history of the solar system—in the history of that nebula—will be the same as the first; wherein will be seen exemplified Spencer's law of universal rhythm and the truth that there is no new thing under the sun.

The thesis, then, which science now believes itself to have established is that by the working of the forces inherent in this nebula—forces which act according to laws immutable then as now—it has been resolved by a process of contraction into a central or parent mass which we call the sun, and into a number of subordinate bodies called planets and satellites. To these must probably be added those of comets which have not been captured and imprisoned within the solar system by the force of gravitation, but have originated within it, and also the meteoric particles, such as the Leonids, which occur in myriads in the interplanetary spaces, and are themselves probably of cometary origin. Astronomy having brought the evolution of the nebula thus far, other branches of science take up the tale and declare that the continued action of these same forces, and others like them, has resulted—to take the most instant case—in the formation of the earth's crust and in that “vital putrefaction of the dust”—to use Stevenson's phrase—which we call living matter, and which has now continued the evolutionary advance so far as to result in the existence of man. Hence we believe that Newton, Shakespeare, and Beethoven were potential in that nebula, as were Kant and Laplace, whose destiny it was to advance and establish the nebular theory of their own and our origin.

This is no less than a stupendous theory, but its basis is mathematical, and therefore essentially irrefragable. I must attempt to outline it in intelligible language.

Given a nebula or gaseous cloud of any shape whatever; given, indeed, a nebula whose particles are moving in a condition of absolute chaos, obviously without order and apparently without law; given, indeed, what

is probably the initial stage of all nebulae—it is demonstrable by the infallible processes of mathematics, acting upon the basis provided by the law of gravitation, that such a nebula must assume a spiral form. The law of the "conservation of momentum," which enables the physicist to forecast the history of any two or more particles moving in any direction, but constituting a system not subjected to any external influence, is the foundation of this assertion that any nebula, if left to itself, must become spiral. This spiral form is essential in the production of a stellar system such as ours. It therefore behooves us to look more closely at the spiral nebulae, as constituting the most important link in the chain of events.

The astronomers of this particular planet are acquainted with some hundred and twenty thousand nebulae, of which about *one-half* are spiral in form. This large proportion of the whole is sufficient to exclude chance in their formation, and to suggest that there must be a necessity in their development. We are entitled to say that the spiral nebulae constitute, next to the fixed stars, the most important and characteristic object in the heavens. The first to be discovered was the great nebula in Andromeda, which is still the largest that is known. It was first seen by Lord Rosse, and was one of the earliest of his rewards for constructing his great telescope. The French criticism passed at the time was that the astronomer had mistaken a spiral scratch, such as might easily be produced in cleaning the lenses of a telescope, for a celestial object. This, however, was no more than ingenious. We now know that the spiral nebulae constitute the second stage in the evolution of a system, those which one may for convenience style the "chaotic nebulae" constituting the first stage.

The transition is not difficult of comprehension. The countless gaseous particles of which the chaotic nebula is composed are subject to their mutual gravitational influence. The nebula, therefore, *shrinks*. (Our sun—the central mass of the original solar nebula—is shrinking at this hour at the rate of about sixteen inches each year, and has thereby produced the heat and light which enables me to write, you to read, and the plant from which this paper is made to grow). As the solar nebula, which once extended as far as the orbit of Neptune, began to shrink, the atoms which composed it tended, in accordance with the law of conservation of momentum, to arrange themselves in a number of planes, of which one was the most frequented, and was called the principal plane.

When we learn the origin of the nebula, we shall know what conditions determine the presence and position of the principal plane. But "the great ages onward roll," and the influence of gravitation causes the atoms in these various planes to attract one another, so that ultimately the whole substance of the nebula is disposed in one plane, which is, approximately, of course, the principal plane already described.

The chaos has now been resolved into a *flat* object, nearly all the atoms of which are now revolving in the same direction—as do planets and nearly all the satellites of the solar system—around their common centre of gravity, which in our case is now represented by the sun. But there is another most important difference between the chaotic or primitive nebula and the flattened spiral nebula to which it has yielded.

(*To be concluded.*)

Mad Murdock.

A TALK WITH THE PROFESSOR OF SIN.

BY A PUPIL.

THE recent civic elections in Canada seemed to require my assistance, and, as I was in touch with a newspaper that, for a consideration, was prepared to extol the good qualities of candidates as set forth by themselves, I proceeded to convert quarts of ink into quartos of virtues. When the candidate knew that the public wanted him to represent them, but was unable to set forth in fitting phrase what he would do if elected, the *Independent Grafter* was prepared to unearth hitherto undiscovered virtues in the candidate *at double rates*. One such candidate gave me verbal orders to give him two sticks single column, to do the best I could for him, and to put the words Economy, Efficiency and Integrity in bold black-face type.

Well, I did what I could for him, but it was not sufficiently convincing to elect him. Next day I sent our collector to him with the bill ; he returned with the answer that if the contract could be produced he would pay at once. I then went to see him and reminded him that he had ordered the space. He said he had not ordered trash to be written ; any school boy could give him better stuff. I said I had done his bidding by doing my best for him. He said if that was my best my calling in life had been badly chosen, and be damned if he'd pay \$20.00 for such swill. I said I'd collect it, and he told me to go to hell and try.

I reflected for a moment. The man was some years my junior, and carried some 60 pounds more raw muscle than did I. A personal conflict with him would be highly gratifying to me, but—on the whole, the interests of the *Independent Grafter* would be damaged, and my reputation forever blasted by a brawl that was likely to be ventilated in the police court. I felt greatly hurt, and left him in sorrow that I could make the mistake of lauding a lying scoundrel. I returned to the office and reported to the editor-in-chief, who is also manager and proprietor. "No," he said, "we

can't sue him, as it would be your word against his, but we'll get even with the scoundrel somehow. I'd have given him one in the face if I'd been there," and he drew up his 135 pounds to its full height.

"He'll weigh 220 pounds at least and has a neck like a bull."

"No matter—but, oh, perhaps it's just as well not to make a fuss about it ; wait till next year ; he'll run again and we'll give him something to make him sit up and take notice. A great pity, Murd, and we lose just twice what we would if we'd charged him on the ten cent scale. Well, well, never mind, you've done your best—"

Just then Rev. Ignis Fatuus dropped in and shook hands with great cordiality.

"I just dropped in with a little item of news that will be of interest to many of your readers. So as to save you time I have it written out," and he handed us :

"GRAND BAZAAR

In aid of the Building Fund of Bethany Church Sunday School.

"Contributions of materials, refreshments, or in money, may be left at the residence of Mr. Alexander Smith, Chairman of the Finance Committee, where the bazaar will be held and refreshments served on the evenings of the —— and ——, as the church is being decorated.

"MRS. ALEXANDER SMITH,
"President of the Ladies' Aid of Bethany Church."

"I think," said the reverend gentleman, "that your paper is the best medium within our reach to let all our own people and outsiders also know what is doing in Bethany Church. Mr. Smith remarked to me only last week that your paper was very popular with the congregation ; I understand you have been saying some very nice things about him. It is a great pity that he was not elected ; a most estimable man and one of the most active members of the congregation. His undertaking to build the Sunday school will be a great help to us, eh ?"

"Yes," said the editor-in-chief, "no doubt of it ; but, you know, space in the paper costs money, and while we are always ready to do our part in —in—aw—the cause, you know, this fellow Smith has used us rather badly ; he's given us the double cross."

"I wouldn't speak lightly of sacred things."

"Oh, you know that piece in the paper—perhaps you read it. Yes? Well, he asked Murdock to write it for him, and when Murd went to collect he told him to—in fact—excuse me for using sacred words—he told Murd to go to hell." The manager breathed the last word softly, and in a very respectful manner."

"Dear me, I am extremely pained. It grieves me more than I can express. He said—aw—that ? There must have been some provocation,—

a God-fearing man to utter such—aw—fearful words ; there must have been some contributing cause ; what did you do, sir ? ”

“ I came back to the office.”

“ Aw, yes, of course ; but what did you do to him ? ”

“ I wrote him up as a good and capable man and wanted him to pay the usual rates and he refused in the words that you have been told.”

“ Aw, yes, I comprehend ; but was it true, what you wrote of him ? Was it a fair statement of his character ? ”

“ I tell you, reverend sir, if incapacity and knavery were the chief virtues the article had libelled him.”

“ You mean—aw— ? ”

“ I mean it was all flattery and lies.”

“ Oh dear ! oh dear ! how could you expect an honest man to pay for that ? ”

“ Would he have paid me had I written the truth ? Suppose I had told the public that he was unfit for public service both mentally, morally, and educationally ? ”

“ Oh, but you could not in fairness say that of him : he has made money by his tact, energy, perseverance and integrity ; he pays his workmen good wages, all they are worth and sometimes more—he has told me this himself ; and he gives liberally to the cause of Christ. I greatly regret that you should entertain any ill feeling towards him. He is a man who could do a great deal for your paper if he was taken the right way. Well, gentlemen, try to find space for my little bit of news. Ten cents a line ? Oh, come now, you always did your part in the Cause ; we are all contributing our mite. I am giving a lot of valuable time. It is more blessed to give than to receive ; you shove that in ; you’ll find it will pay you to do it. Thanks, Mr. Editor ; I knew your heart was right,” and the reverend went off looking pleased, leaving the editor trying to look pleased and muttering, as soon as the office door closed, “ Dam wolves.”

Thinking it over, and trying to find excuses for myself, I fell into a reverie, and from there found myself falling into a shaft or pit that did not appear to have any termination or bottom, but there were cross cuts at various levels. At one of these I landed and found myself in a well paved and lighted street

I did not know the place till I noticed the street name on a corner, “ Broadway,” and a brass plate on a big building, “ Beelzebub, Asmodeus and Ahriman, Solicitors, etc.” “ Why, Smith told me to go to hell and here I am,” I remarked. There could not be a more favorable opportunity to find out several things. Here was the party to enquire of regarding anything in the way of sin and crime, as he had dealt in nothing else all his days. I resolved to consult the head of the firm.

An office messenger in livery was whistling in a subdued tone a tune

that sounded like "Safe in the arms of—". "His Worship, Mayor Beelzebub? Not in. Where? At the City Hall. Might be in after luncheon." I found the City Hall a very fine building and the Mayor's quarters with all the modern guards and double exits designed to enable the victim to dodge deputations or keep different lobbyists from meeting one another.

I learned that his worship was not in, but I winked at the attendant and pulled out a big fat cigar and tendered it; then he said he'd see when the Mayor would return. He came back presently and asked what name he should announce, as Mr. Mayor had just returned. I was ushered into the presence and was surprised to find a rather pleasant looking man without hoof or horn.

"Sit down, Mr. Murder—rather a strange name, isn't it? Glad to meet you. Oh, pardon; Murdock, is it? Quite different, the name is not uncommon here. No, the name Murder or Murderer I have heard of, but they don't come our way; climate is not suitable for them and company not congenial to us. They all go to some other town to the right as you come to the cross roads, where the tout stand is. Glad of it, too; don't want them here; rather awkward to meet some of their victims. It would never do, and we're under a sort of tacit agreement to take all that are sent us."

I told him how I had come, and the whole story of the parson and Smith's dealings with me and then I said: "Now you know the story, and are the author or inventor of sin, you will kindly tell me who was most wrong in the transaction, the parson or Smith?"

"They were both right and you were the only one wrong. But first, my dear sir, let me say that you are misinformed regarding myself. I make use of what is called sin merely for trade or professional purposes, but you do me too much honor in saying I invented it. I was not clever enough to think of it. The suggestion came to me from another party and I saw there was money in it. Now, please don't ask me who. Professional etiquette prevents me mentioning any names. No, not a partner, nor exactly a pooled interest: rather a case of a common interest; we use what is called Sin one way, they use it another way, and we get a different set of clients. They get all the murderers, Methodists, most of the missionaries, and all of the political muck-rakers—caught with the goods on them. Us? We get principally solicitors, sausage-makers, sailors, sandwich-men, scientists, and farewell season singers. Trade? Oh, fair; but the other fellows have us beaten a mile—in membership, I mean. We get a parson now and then, but they are peculiar. One sent us the other day—had turned apostate—and we thought he was all right, but what do you think? He actually tried to sell me some heavily watered mining stock! Had been at it so long that he thought everybody was a sucker. Had to

send him adrift. Told him to go on to the next town. He begged for delay ; said he'd reform ; same old lie they all tell. Finally he said that he'd starve or freeze if I turned him out. It would break his harp-strings to go there now ; he'd been there and sold stock to so many widows that they'd take his halo for a trundle hoop and break his head.

" But about your dealings with Smith and the Rev. Ignis Fatuus. You were weak in not getting a written order for the ad. He saw that and concluded that your paper was worth no more than your courage ; so he made up his mind to beat you if he lost the election. The parson also saw that he could steal a little space : if you refused it might cost you a few subscribers. Parson's all right, and we'll give him an ovation when he gets here. No, Smith won't get here if I know it. We don't propose to waste time or chemicals on every vain stomach-on-stilts that wants to be elected. Besides, Smith is ignorant enough to half-believe what the gospel touts tell him. He'll die in grace, and the parson and undertaker will look as sad as unleavened bread till the last sod is laid on him.

" You ? My dear fellow, you were the cause of their meanness, which is an offence to civilized and savage. Had you said, ' No ! no business but for cash or an order,' you would have prevented those two thieves practising once at least. Your crime was fear, which is the father of all other crimes. No ; go back and take a turn out of Smith. Tout him up again till he and the people begin to think he is the right sort, and then when he gets the convention find a reason for throwing him over and so get even with both him and old Sanctissimus."

I woke with a start and the editor's elbow in my ribs. He was saying :

" Murd, the ink is out, and here's a boy with a bill for last week's paper. What in hell are we going to do ? "

THE LATEST EPISTLE OF ST. MURDOCK.

1 To the Bohemians, inquirers, and all who love truth in sincerity and refuse to confess with their mouth that they believe a lie.

2 May sanity and the inquiring mind be with you all in 1909 more abundantly than in the past.

3 Let your light so shine before men—and women—that they may see your good works and be stimulated to do better if possible.

4 Provide things honestly in the sight of all men—and women—but more especially when the light fails and sight is difficult.

5 About twenty years ago, when a mere lad of forty, I Murdock was taken up into the seventh heaven of hope (whether in the mind or out of the mind I cannot tell) for a betterment of all things that we have knowledge of.

6 Since which time I have been writing epistles unto all who would read, and in which Hope, Tragedy, Comedy and Courage, as my guardian angels, struggled with the demons of Vanity, called Ambition, Slothfulness and Fear ; and the battle still rages.

7 By the time this reaches you I will, if in the flesh, have attained my majority, as no male person may rightly reach to man's estate before the age of sixty years, when the fires of youth are burned out.

8 To those who will and can, let this be my birthday benefit. The editor of SECULAR THOUGHT has done his part, as he has published these my epistles these many years *free of charge*.

9 I would quote : "Thou shalt not muzzle the ox that treadeth out the corn," but that I fear some might reply : "Muzzle thou the ass that brayeth overmuch."

10 My piece I leave with you ; read it when you will.

11 Greet ye one another with a \$, be the same more or less.

12 May the Sun our Father shine on you without hire, and may our Mother Earth nurse us on her bosom and at last take us unto herself.

The signature of I. MURDOCK, with my own hand,
Address care of SECULAR THOUGHT.

CHRONOLOGY FOR JANUARY.

1. Union of Ireland with Gr. Britain, 1801; Slavery abolished U.S., 1863.
- Australian Commonwealth inaugurated, 1901; Pt. Arthur taken, 1905.
- London "Times" established, 1788.
2. W. Ochold, 70, executed for killing his wife (married 50 years), 1863.
- Manchester Ship Canal opened, 1894.
- First Canadian coins minted at Ottawa, 1908.
3. Douglas Jerrold born, 1803; Lucretia Mott born, 1793.
4. Sir Isaac Newton born, 1642; J. W. Draper died, 1882.
5. The Jas. Crosfield, iron ship, lost off Isle of Man with all hands, 1867.
- Foundation stone laid of Lord Kitchener's Khartoum College, 1899.
7. Calais retaken by French, 1558; J. E. Remsburg born, 1848; British and French troops land in Mexico, 1862; Fénélon died, 1715.
- Wireless Spark Telegraph Co. transmitted message 2,290 miles, 1908.
8. SECULAR THOUGHT No. 1 issued in Toronto by Charles Watts, 1887.
- Viscount Amberley died, 1876; Galileo disc. Jupiter's satellites, 1610.
- Jewish butcher shops in Toronto closed for lack of patronage, 1908.
9. Galileo died, 1642; Napoleon III. died, 1873.
10. Archbp. Laud executed, 1645; London Royal Exchange burnt, 1838.
- Penny Postage begins, 1840; Metroptn. (Underground) Ry. open, 1863.
- Manitoba Government agree to purchase Bell Telephone system, 1908.
11. Steamship London lost in Bay of Biscay, about 220 lives lost, 1866.
- J. P. Mendum, editor of the *Boston Investigator*, died, 1891.
- First State Lottery in England (under Q. Elizabeth) ; drawing began at west door of St. Paul's Cathedral and continued day and night without intermission till May 6, 1569.

12.. Aug. Comte born, 1798 ; Lavater died, 1801 ; Quebec Theatre burnt (50 persons killed), 1846.

13.. Mrs. Ernestine L. Rose, Freethought propagandist, born, 1810.

.... Fire in moving picture show at Boynton, Pa., 70 people killed, 1908.

14.. E. Halley, astronomer, died, 1742 ; the steel steamer *Lelia* wrecked near Liverpool, 47 lives lost, 1865.

15.. Brit. Museum opened, 1759 ; C. Southwell sented. for blasphemy, 1842.

16.. Ed. Gibbon died, 1794 ; French rep. Corunna, Sir J. Moore killed, 1809.

17.. Benjamin Franklin born, 1706 ; Coomassie occupied, 1896.

18.. Helvetius born, 1715 ; Ed. Bulwer Lord Lytton (66) died, 1873.

.... German Empire procl. at Paris, 1871 ; Relief Fund for Paris opened at Mansion House, London, total subscriptions, \$635,000, 1871.

19.. Proudhon died, 1865 ; Aden taken by British, 1839 ; Siege of Paris, Gen. Trochu's great sortie repulsed, 1871.

20.. London Docks opened, 1799 ; emigrant ship *Tayleur* wrecked, 380 lives lost, 1872 ; Wieland died, 1813.

21.. Louis XVI. guillotined, 1793 ; Baron d'Holbach died, 1789.

22.. Lord Byron born, 1788 ; the ship *Northfleet*, with railway iron and navvies for New Zealand, sunk by unknown ship off Dungeness, 300 lives lost, 1873 ; Rorke's Drift, 1879 ; Queen Victoria died, 1901.

23.. Wm. Pitt died, 1806 ; Commercial Treaty with France signed, 1860.

24.. Frederick the Great born, 1712.

25.. Robert Burns born, 1759 ; Edward III. crowned, 1327.

.... British Museum opened, 1759.

26.. Gen. Gordon killed at Khartoum, 1885 ; Ernest Jones died, 1869.

27.. J. G. Fichte died, 1814 ; Verdi died, 1901.

28.. Edward VI. acces., 1547 ; Burke executed, 1829 ; Gen. Gordon born, 1833 ; J. Baskerville born, 1706.

29.. Thomas Paine born, 1756 ; Thomas Woolston died in prison, 1733.

.... acces. George IV., 1820 ; Royal Sovereign, 100 guns, burnt, 1696.

30.. Charles I. beheaded, 1649 ; British transport *Seahorse* wrecked near Tramore Bay, 365 lives lost, 1815 ; Charles Bradlaugh died, 1891.

31.. Hippel, German poet, born, 1741 ; Schubert born, 1797 ; the Young Pretender died, 1788. Great Eastern steamer launched, 1858.

.... Earthquake at Jaffa, Syria, 13,000 persons killed, 1837.

When Reason's voice,
 Loud as the voice of nature, shall have waked
 The nations ; and mankind perceive that vice
 Is discord, war, and misery ; that virtue
 Is peace, and happiness, and harmony ;
 When man's maturer nature shall disdain
 The playthings of its childhood ;—kingly glare
 Will lose its power to dazzle : its authority
 Will silently pass by ; the gorgeous throne
 Shall stand unnoticed in the regal hall,
 Fast falling to decay : whilst falsehood's trade
 Shall be as hateful and unprofitable
 As that of truth is now.

—Shelley.

The Salvation Army and the Public.

III. THE ARMY'S "SUCCESS" IN LONDON.

THE field most favorable to the Salvation Army for estimating its success is undoubtedly London. Here the special ground for which its evangelical methods are expressly designed is immense, and there is no difficulty about getting into contact with the people aimed at. The flow of population is towards London from the provinces, and success in the provinces ought, therefore, to contribute to an increase of strength in the metropolis. In London the Army began its operations, and there it has its Headquarters and training homes for officers. The best Salvationist talent and the most attractive methods of Salvationist publicity have for many years been available for the conversion of London's population. Here, then, if anywhere, we ought to encounter indubitable evidence of that "success" of which General Booth has of late been so indefatigable in disclosing the "secret."

What, then, is the result of the Army's more than forty years of labor? It was not until 1904 that the data necessary for making an estimate existed, but it is not to General Booth that the public are indebted for the data in question. The religious census taken by the *Daily News* between November, 1902, and November, 1903, the final results of which were published in 1904 under the title of "The Religious Life of London," is the only published source from which any light on the subject can be obtained. When this interesting and valuable work was published the Army had not as yet succeeded in securing the best advertisement it ever had, and its existence and pretensions were not so largely in the public mind as they have been since. For this reason, perhaps, the particular application of the results of the census to the Salvation Army received comparatively little attention. This was unfortunate, for it is mainly upon the alleged evangelical success of the Army with the masses that General Booth's claims to be entrusted with larger powers and increased financial support for the purpose of socially regenerating the industrially "submerged" must necessarily rest ("In Darkest England," Appendix, p. vi.).

There are two convenient methods of estimating the Army's success in London, (1) that of comparing its strength with the total religious strength of all denominations, and (2) that of comparing its strength with that of the missions of other sects which are intended to appeal to the same class as that to which the Army appeals. These tests the religious census renders possible. The census gives the attendances of men, women, and children at the morning and evening services of every place of worship, as far as they were discoverable, in the metropolis, and so careful and thorough were the methods and the organization employed that it is improbable that even the smallest and most obscure of meeting-places was overlooked. The basis of the census is indoor attendances—not actual membership. In the case of the Salvation Army it is clear that an

estimate based on the assumption that every adult present at a corps service is a member, or soldier, of the Army, is particularly favorable to the Army.

In an article entitled "The Salvation Army : A Review" which appeared in the *Monthly Review* for November, 1904, the author furnished a series of tables, based upon and calculated from the figures of the census, showing the effective adult strength of the Army compared with that of the principal religious bodies in each borough in London. In these tables children were excluded from all sects, the aim being to ascertain the number of voluntary attendances throughout. It was established by the census that the average proportion of "twicers," i.e. worshippers attending both morning and evening service, was 39 per cent. of the morning service for the whole of London, and, this deduction being uniformly made, the tables of the *Monthly Review* article gave the relative "adult effective" of all the sects dealt with for the purposes of the review. Here it is to be noted that the deduction of only 39 per cent. is particularly favorable to the Army, as attendance at both services ought, in that body, to be much more frequent than in other bodies where discipline is either lax or absent. It must be noted that the outdoor meetings cannot be regarded as any test of the Army's strength or success. It is officially admitted that these meetings are merely a prelude to the indoor meetings, and are held for the sole purpose, apart from that of collecting money, of getting people to come to the halls (O. and R., p. 401).

The total number of adults attending religious services of every kind in London was 556,200. Among these the number of Salvationists was 12,741 or 2.3 per cent. of the whole adult religious effective. In East London the Army's strength was 3,064, or 3.4 per cent. of the adult strength of all the sects in the division. This number, however, includes the adults attending the Army's great Congress Hall at Hackney, where abnormal means exist of attracting a congregation. If allowance be made for the 1,784 adults (including officers) attending there, the Army's strength throughout East London would be only 1.5 per cent. of the total strength of all sects.

The census gives separate tables of the missions conducted by the Church of England, and the Methodist, Baptist, Congregational and Presbyterian bodies : and as these missions are at least intended to reach the same classes that the Army professes to reach, a comparison of the respective results cannot but be legitimate and valuable. In addition to the missions of the leading bodies, however, there are a large number of mission halls, such as those of the London City Mission, the attendances at which are given in each borough under the heading of "Other Services." A small proportion only of these meeting-places differ in respect of aim from the meeting-places or barracks of the Army, and it will, therefore, be more than fair to the Army if 50 per cent. of the adults attending these "other services" be added to the adults attending the missions of the principal bodies in each borough. This method has been adopted in the following table for East London, which shows (1) the total adult effective of all sects, (2) the total adult effective of the Army, (3) the total adult effective of all missions, and (4) the proportion borne by the Army and by the missions to the whole :

The Army's Strength in East London.

	All Sects.	Salv'n Army.	Missions.	S. Army.	Missions	Percentage
Poplar	13,579	370	1,071	..	2.7	7.8
Stepney	27,274	200	4,243	..	0.7	15.5
Bethnal Green	9,691	61	805	..	0.6	8.2
Shoreditch	8,097	470	802	..	5.8	9.9
Hackney	30,271	1,963*	2,038	..	6.4	6.7
Totals	88,912	3,064†	8,959	..	3.4	10.0

* Including 1,784 adults at Congress Hall, Hackney. † 22 congregations.

How any one, whether in the Army or out of it, can, in face of these extraordinary figures, use the word success in reference to General Booth's evangelical labors in East London surely passes human comprehension. It must not be forgotten that in 1865, when he began operations, General Booth had the whole field of East London practically in his own hands for the reaping. This at least is his own account of the position at that time :

"While conducting meetings in the East of London, he was led to have a tender regard for the multitudes he saw around him, uncared for by any Religious Agency. The great mass of the population attended neither Church nor Chapel, but spent their Sabbaths in idleness, or business, or revelry ; drink, sin, and the devil being triumphant. As the General looked upon these neglected, perishing crowds, the question occurred to him, " Cannot they be reached with Salvation ? " He thought that there must be some method of carrying the truth home to them, and he decided to devote himself to the discovery and adoption of such methods as would be likely to bring these outcast classes to God. This decision, put in practice, and persevered in, resulted in the formation of the Salvation Army" (O. and R., pp. 297-8

The foregoing table shows, moreover, that if General Booth's statement regarding the neglect of East London by other religious agencies forty-three years ago is well founded, these religious agencies—despite the fact that they came after the Army had occupied the field—have since far outdistanced the results of the Army in every borough. In Shoreditch their strength is nearly double, in Poplar nearly three times, in Bethnal Green over thirteen times, and in Stepney over twenty-one times that of the Army

If a similar examination be made of the Army's religious activity in the three other great divisions of London, no more satisfactory result in reaching the masses is perceptible. In West London, the adult strength of all religious bodies is 146,883, while that of the Army is 3,132, or only 2.1 per cent. of the whole. The following table gives the details for each borough, as has been done in the case of East London :

The Army's Strength in West London.

	All Sects.	Salv. Army.	Missions.	S. Army p.c.	Missions p.c.
Marylebone	26,503	410	1,744	1.5	6.5
Paddington	19,275	262	542	1.3	2.8
Westminster	31,302	1,536	1,010	4.9	3.2
Kensington.....	26,812	314	478	1.1	1.5
Chelsea	9,407	103	776	1.1	8.2
Hammersmith	9,609	247	242	2.5	2.5
Fulham	8,994	260	475	2.8	5.2
City of London....	14,981	—	12	—	—
Totals	146,883	3,132	5,279	2.1	3.5

In considering these figures it must be noted that the Army's strength in the whole division is distributed among 16 corps or congregations, and also that nearly half its strength is contributed by the 1,395 adults attending a single corps, that of Regent Hall in Oxford Street. This hall is that of one of the very few large corps in London, and like Congress Hall, Hackney, it has means of providing altogether special attractions. It can show an exceptionally strong "platform," and has a numerous and well-trained band. It is doubtful, however, whether more than a small proportion of the worshippers are residents in the neighborhood. It is probable that, as at Congress Hall, many of them are members or adherents of other churches, temporarily in search of a more intense religious experience than their own denomination affords them. It is certain that few belong to the particular social class for which the Army is supposed to exist. . . .

The corresponding tables for the divisions of North and South London may be given and summarized in similar fashion without further comment:

The Army's Strength in North London.

	All Sects.	Salv. Army.	Missions.	S. Army p.c.	Missions p.c.
Stoke Newington	10,133	461	380	4.5	3.7
Hampstead	13,295	168	489	1.2	3.6
Islington	43,997	1,111	5,175	2.5	12.0
St. Pancras	24,562	657	1,636	2.6	6.6
Holborn	7,901	27	537	0.3	6.7
Finsbury	10,350	100	596	0.9	5.7
 Totals	 109,338	 2,524	 8,813	 2.3	 8.0

The Army's Strength in South London.

	All Sects.	Salv. Army.	Missions.	S. Army p.c.	Missions p.c.
Wandsworth	31,081	412	1,250	1.3	4.0
Lambeth	37,381	987	2,883	2.6	7.7
Camberwell	35,027	1,023	5,228	2.9	14.9
Lewisham	23,544	291	480	1.2	2.0
Deptford	10,857	156	620	1.4	5.7
Greenwich	12,974	190	570	1.5	4.7
Woolwich	16,170	377	545	2.3	3.3
Battersea	14,622	321	787	2.2	5.3
Southwark	18,229	166	1,710	0.9	9.3
Bermondsey	12,082	98	1,877	0.8	15.5
 Totals	 211,067	 4,021	 15,950	 1.9	 7.5

Summary of the Army's Strength in All London.

	All Sects.	Salv. Army.	Missions.	S. Army p.c.	Missions p.c.
East	88,912	3,064	8,959	3.4	10.0
West	147,883	3,132	5,279	2.1	3.5
North	109,338	2,524	8,813	2.3	8.0
South	211,067	4,021	15,950	1.9	7.5
 Totals	 556,200	 12,741	 39,001	 2.3	 7.0

Summing up the results for the whole metropolis, we find that the missions, which aim at accomplishing similar work, which make little or no appeal for financial help to the public generally, which make no pretensions to infallibility of method, and which display but little genius for advertise-

ment, can show in respect of results an adult strength at least three times that of the Army, and that this striking disproportion is largely increased in nearly all those districts where the Army, if its pretensions were but justified, ought to be strongest

Although the Army has not yet disclosed its numbers it has apparently been moved by the criticisms in this chapter to make at least a show of accepting the numerical test. On January 21, 1907, a great "swearing-in" of new members or soldiers was for the first time in its history held at Exeter Hall. Some 1,500 members were then enrolled, and these were stated to represent, with a few exceptions, the Army's net gains in London during the preceding three months. It was claimed that the meeting, which was widely reported in the daily press, was "a perfect refutation of the unfounded yet persistent statements continually made as to the Salvation Army having lost its grip on the non-churchgoing classes" (*Social Gazette*, February 2, 1907)

If the rate of progress now indicated were anything like normal, one might reasonably have looked for a muster of at least 150,000 adult members in London at the census instead of the less than 13,000 attendants . . . Large and continuous accessions of new members which do not obviously increase the attendances are unsatisfactory and even mysterious. In spite of them, and in spite of the increased liberality of the public during the greater portion of the past five years, there is little or no indication that any more people are in the habit of attending the halls than at the time of the census. In several quarters a considerable falling off is apparent. The supposition that the three months' net gains of 1,500 are a fair representation of the Army's capacity, whether original or actual, is impossible to reconcile with the facts.

(To be continued.)

Book Notices.

THE LAW OF THE RHYTHMIC BREATH.

LET US REJOICE ! Unto us a child is born, and has come to years of discretion and also of great knowledge. It is not a man-child or a god-child, and its name is not Jesus, but—Ella Adelia Fletcher. Why should we rejoice ? Why, because Ella has discovered—or re-discovered—the Law of the Rhythmic Breath. True, the Wise Men of the East knew all about it, but then We did not. Those fakers, the doctors, doubtless knew very well that their graft was ended if they let out this great secret, so you do not find anything about it in the text-books ; but the law is there just the same, and if you don't obey it, God help you ! because every violation of that law brings on a train of unpleasant consequences. But, on the other hand, if you obey it, blessing and honor and riches are yours sure.

Of course, to understand the why and the wherefore of the law you must consent to pass a considerable time in study. It does not do to just read

the book Miss Fletcher has written and then say, "Now I know how to breathe, and I will just go get me all the rest." Oh, no. You must not drink strong drink, smoke, chew, get mad or even excited. You must keep cool, and must not get angry or make anyone else angry. Nor may you indulge yourself in any way, but live just so. You must not do any fatiguing work, breathe impure air, sit in a draft, or think of anything outside of the Law of the Rhythmic Breath; learn all about Prana, Tattva, Chakra Garis, etc. Of course, that is all very simple. Learn to talk glibly, look wise, and let the other fellow do all the plugging. You just keep on looking wise—same as the doctors do—and collect good juicy fees alleé samee doctor-man—and there you are. If things do not happen just as you wish, you can point out that some law as to living and breathing correctly has not been obeyed, and how can you expect results when you do not take the medicine?

Well, we have got the doctors on the run anyway. The Law of the Rhythmic Breath knocks all their theories into a cocked hat or worse. Wherefore, let us rejoice! You see, it is a very simple matter to get so chock full of good feeling that you are almost bursting, that you can give the doctors the merry ha! ha! likewise the insolent barkeep; for you no longer need his liquid "O be joyful!" to get full on. All we have to do is to place the finger against one nostril and fill up with "wind" through the other, hold the wind a short time, then blow it out through the other nostril, and then reverse the process a few times, and you are in harmony with the whole universe, your machinery is all running as contentedly as a cat purring by the fire on a winter's day, and you are so full of power, life and energy that you simply have to work it off some way or—go and rest.

There is one drawback to the "filling-up process" as described which I think it well to mention. Ignorant persons seeing the finger or thumb placed beside the nose might anticipate the perpetration of a vulgarism, especially if the operator happens to have what is commonly termed "a cold in the head." I would recommend, therefore, that any of the knowing ones who desire to practise this life-giving exercise in the presence of the uninitiated should not omit the use of a handkerchief. "Let all things be done with order and decency" (Paul). I would also suggest that the initiated practise abstinence from this highly refined filling-up process in the presence of any of the lower animals. They, like ourselves, are part and parcel of the cosmos, and, as nature has not provided them with means for acquiring this life-giving exhilaration, it seems unfair that they should be made the unwilling witnesses of this our latest mark of superiority. Then, too, we might suffer through their attempts to imitate us. If your horse should try the racket with his clumsy hoofs, sure as you're alive he will hang himself in his halter. But get the book. If you can work the game properly it will be worth millions to you. You can get it from R. F. Fenno & Co., 18 East 17th St., New York City, \$1.00. W. G. G.

SECULAR THOUGHT.

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The First Lady Mayor in Britain—A Celebrated Woman.

Miss Dove, the well-known schoolmistress of High Wycombe, in England, was expected to be returned as Mayor in the recent election, but failed to reach the goal. There is, however, a Lady Mayor in England, Mrs. Garrett Anderson, who was elected mayor of Aldeburgh, a seaside resort on the Norfolk coast. Mrs. Anderson has for many years been known as a doctor of medicine, and was the first lady to be legally recognized as an M. D. in England. She was the mother of Mrs. Fawcett, one of the cleverest women of her day, and grandmother of Miss Helen Fawcett, the first lady to take rank as senior wrangler. After taking her degree at London University, Mrs. Anderson went to Vienna, and there, by sheer force of her merit, compelled the medical fraternity to grant her the necessary diploma to practise as a doctor of medicine.

Religious Fanaticism in Kansas—"Adam God" Shot.

The religious fanatics known as "Adamites," led by a man named Sharp, who invaded Canada some months ago to help the Doukhobors but who were induced finally to recross the border, have finished up with a fierce battle with the police in Kansas City, in which "Adam God" and two policemen were fatally wounded and several others seriously injured. These fanatics are said to have begun their organization in 1905, in Oklahoma City, calling themselves "Holy Rollers;" and were led by Sharp under the title of "Elijah II." In March of that year Sharp, with his wife, a man named Green, and a boy, all nude, began leading their followers in procession through the streets of the city. They were arrested, but were released on promising to leave the city, and took up their quarters in the country until the following fall, when they were again arrested, but were again allowed to go. In this way they went through several States, reaching Canada last summer.

All the altruistic emotion and effort in the world will be worse than lost unless based upon calm reason and directed by enlightened egoism.

The Toronto Municipal Elections

resulted in what appears to be a decided reverse for the reactionary forces of monopoly and graft, and municipalization of public utilities is perceptibly nearer. The electric light and power monopolists have spent large sums during recent years in showing the people how much better and cheaper it is to support a monopoly than to do their own work, and petty grafters in plenty are found to support them. The liquor interests are said to have spent over \$40,000 in contesting the elections, but there was a decided majority of votes cast in favor of a reduction in the number of licenses in Toronto from 150 to 110. It seems to us that the only rational solution of the question is to abolish altogether the drinking saloon and place the sale of alcohol under municipal control.

The Pious Founder of the Anglican Church

BOILING ALIVE was made a capital punishment in England by 22 Henry VIII., 1531, seventeen persons having been poisoned, two dying, by Rich. Roose, the Bishop of Rochester's cook. In 1542, Margaret Davy, for a similar offence, was also boiled to death. The barbarous law was repealed in 1547. During Henry's reign, 38 years, 72,000 criminals are said to have been executed—over five legal murders per day for 38 years !

A Poor Job.

A schoolmaster took a class of boys to the zoological gardens, and explained to them that God created all the animals.

"And the fleas also?" asked little Peterkin.

"Certainly, my little friend," replied the schoolmaster.

"That must have been a very enticing job for God!" thought aloud Peterkin,—*Diejugend* (of Munich), in *La Pensée*.

The Septuagint Version of the Bible

was said to have been made from Hebrew into Greek 277 B.C. Justin Martyr says that seventy-two translators were shut up in thirty-six cells, that each pair translated the whole; and that when subsequently compared the thirty-six copies did not vary by one word or one letter. St. Jerome says they translated only the pentateuch, but others assert that they translated the whole. Josephus states that Ptolemy Philadelphus gave the Jews about a million sterling (\$5,000,000) for a copy of the Old Testament, and seventy translators half that amount in addition for the translation. Hewlett states that the translation occupied seventy-two days. Is this a case of a fortuitous concourse of rubbish or one of ignorance or failure of memory on the part of deliberate liars?

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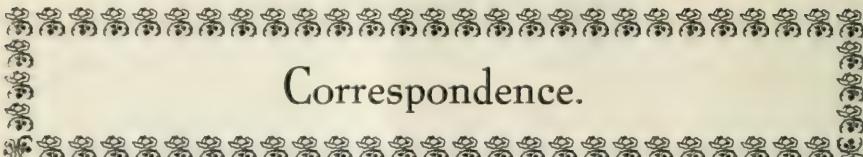
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Curative Powers of Cast-off Socks and Drawers.

Editor SECULAR THOUGHT.

SIR,—I thank you for the very kind attention you paid to my humble rabbit's foot in your September issue. Still, I have a presentiment that you were poking fun at me when you compared a venerable graveyard rabbit's foot with such common vulgar things as pig's feet, which can be got at almost any saloon, as they are used there to brace up drunkards. When I read it I had a feeling like that I imagine a true believer would have if you had compared a piece of the True Cross with a common stick. But we must overlook these things, as in this Vale of Tears one sufferer more or less don't amount to much.

Still, I think that there are more powers in the metaphysical realm than most minds have yet discovered or have any conception of. Only the other day I read in the papers from Europe, that in Italy the old drawers and socks left by the late Pope Pius IX. were curing all kinds of ailments. It is not announced whether the sufferers had tried Garibaldi's old hat. There is reason to think none of the old General's socks or underwear were left over, as there were times in his life when Garibaldi's supply of such goods was mighty slim. But I have no doubt that Garibaldi's old hat, properly applied, would perform cures fully as wonderful as those wrought by Pio Nono's old socks and drawers. As both of these men possessed strong occult powers, these will react on the present generation, which seems to be composed very largely of mentally spineless sap-heads.

Anyhow, this discovery teaches us a lesson, and our watchword in the future should be : "Save Your Old Socks and Drawers!"

Dec. 25, '08.

Fraternally yours, KICKING MULE.

P.S.—Please extend my thanks to Bro. Dugan for his splendid articles which are appearing in your pages. These are really too good to be lost in the columns of a periodical, and should be issued in pamphlet form. I wish I had read these articles forty years ago. It would have saved me a lot of mental agony and given me a better education than I have.

Mr. Carnegie has written another book. The industry of this worthy but struggling author deserves unstinted commendation. Had he begun early enough in life, Mr. Carnegie would now be making at least his salt by his literary efforts.—*Papyrus*.

SOME OF OUR EXCHANGES.

The Truth Seeker, 62 Vesey St., New York, wkly, \$3 per year. E. M. Macdonald, ed. Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d.; \$2.50 per yr. Literary Guide, mon., \$1 per yr. (incl. quarterly supplements). Watts & Co., London. The Open Court, 1322 Wabash Ave., Chicago, Ill., mo., 10c., \$1 a year, Dr. Carus ed. Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed. To-morrow, 139-149 East 56th St., Chicago, Ill., mon., 10 cts.; \$1 a year (for. \$1.50). Metaphysical Magazine, 500 Fifth Av., N. York, mthly, 25 cts.; \$2 a year (for. 10s.). Blue Grass Blade, Lexington, Ky., weekly, \$1.50 per yr. J. E. Hughes, ed. and pub. Humanitarian Review, Los Angeles, Calif., mo., 10c., \$1 a year, Singleton W. Davis, ed. Ingersoll Beacon, 78 La Salle St., Chicago, Ill., mo., 5c., 50c. year, W. H. Maples, ed. The Conservator, 1624 Walnut st., Philadelphia, mo'ly, 10c.; \$1 a yr. H. Traubel, ed. The Adept, Crystal Bay, Minn., mo., 25c. a year. Astrological. Frederick White, ed. The Balance, mon., 10c.; 50c. yr. J. H. Cashmere, ed. 1700 Welton St., Denver, Col. Vegetarian Magazine, mon., 10c., \$1 per year. Chicago, Ill. Altruria, mon., 10c., \$1 per year. 12 Mount Morris Park West, New York. Swastika, mon., 10c., \$1 per year. 1742-46 Stout St., Denver, Colo. LA PENSÉE, wkly, 6 fr. per ann.; 13 Rue du Gazomètre, Bruxelles, Belgique, ed. Eug. Hins. GNANODAYA, monthly, 1 Mof. Rp. (50 c.) per ann.; Bhakti Marga Sabha office, Bangalore City, India. THE KALPAKA: a Magazine of Knowledge, monthly, Rs. 3 (\$1.50) per ann.; ed. T. R. Sanjivi; pub. by Latent Light Culture, Tinnevelly Bridge, South India. VOLNA' MYSLENKA (Free Thought), monthly, K. 4.80 per ann.; ed. Jul. Myslik. Správa Volné Myslenky, Kral. Vinohrady, Prague, Bohemia.

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A TRIP TO ROME. By Dr. J. B. Wilson, M.D., President National Liberal Party, Associate Delegate to the First International Freethought Congress at Rome, September, 1904. Lexington, Ky.: J. E. Hughes, Publisher. Demy 8vo., 350 pages, cloth bound, \$1.25, post paid.

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-- REV. PROF. CH. A. BRIGGS, in *Inaugural Address*.

MR. D. K. TENNEY ON THE ETERNITY OF THE EARTH.

The article by Mr. D. K. Tenney, in our December issue, needs some comment. Mr. Tenney says his "criticisms" of the Nebular Hypothesis "are sustained in general by many of our most eminent scientists." We would respectfully suggest to him that he has not even attempted to make any criticism whatever of the Nebular Hypothesis; and had he done so, or even had he demolished it, his feat would have gone a very short step towards establishing his own theory. To laugh at discrepancies or mistakes in the calculations of astronomers and geologists and physicists is not the way to demolish the old theory or to establish a new one. Scientists are attacking a problem of almost illimitable time and space from different standpoints and with extremely different data, and it is not at all wonderful that they should differ vastly in their conclusions. But one thing is clear, that all sane scientists accept Evolution as the necessary doctrine of all existence, and Evolution does not permit the eternal existence of any form of matter.

Nor is it true that men have always believed that, if it had a beginning, the earth would have an end ; for does not the Good Book teach us that the hills are everlasting ? and was not Canaan given to Israel for an everlasting possession ? The ancient Greek philosophers laid it down as an axiom that all things that live and grow or had a beginning must necessarily die or have an end ; and though, since their time, the vast majority of men have believed just what they have been taught by an ignorant and credulous priesthood, when intelligent men began to study this matter seriously, they arrived at the conclusion that, from microbe to Arcturus, every phenomenon was the necessary outcome of preceding causes, and consequently was but the passing and temporary and changing form taken on by a portion of the underlying eternal and indestructible substance of the universe.

If such a view is correct, it matters not in the least whether the Nebular Hypothesis be sustained or not, and Mr. Tenney's visibility is entirely wasted. At the same time, we are justified in believing that the hypothesis is mainly correct, for telescope and spectroscope combine with the photographic camera in giving us views of distant worlds or systems in every stage of development from gaseous clouds to " worlds on fire."

SOME OF MR. TENNEY'S FALLACIES.

Mr. Tenney makes many statements which are open to the very gravest exception, but we shall now refer to only a few of them :

1. That the doctrine of Evolution only relates to " life and growth " on this or similar worlds, not that it was instrumental in producing the universe itself, etc.
2. " We only know that the earth is part of it [the universe], always was and always will be ! "

3. " Every one of these rocks, whether metamorphosed or not, contains fossil evidence of former animal and vegetable life," but there is no evidence anywhere of a beginning.

4. That if the earth had a beginning, so had all the stars, and yet " there is no evidence anywhere of a beginning."

Now, it seems to us that Mr. Tenney has approached these questions with very little study, and has consequently arrived at conclusions totally opposed to those of the brightest intellects in the scientific world when he says :

"The general doctrine of Evolution, now so firmly established, relates, so far as we know, to life and growth upon the earth, and perhaps upon the other celestial orbs also. We have no right to assume that Evolution was instrumental in producing the universe itself or any one of the billions of suns and planets circling within it. Nor have we any right to assume that evolutionary forces brought into existence any of the material embodied in the universe itself. The universe exists. We know that. . . It is useless to attempt a solution of the riddle of the universe! We only know that the earth is part of it, always was, and always will be!"

Now, if there is one thing that can be asserted it is, that not only is the theory of Evolution held to apply to all existences, great and small, organic and inorganic (and it is the chief glory of Herbert Spencer that he was the first to formulate this all-inclusive aspect of the theory); but the great foundation principles of all science and philosophy, and even of the common actions of men in every-day life—the uniformity of natural law and the necessary continuity of cause and effect—inevitably involve the same conclusion.

EVOLUTION AND THE NEBULAR HYPOTHESIS.

There are two sides from which these problems may be approached—that of common sense or reason and philosophy, and that of fact or science. From both of these viewpoints Mr. Tenney's theory is hopelessly insolvent. Nothing can be clearer than the axiomatic fact that things which live, grow or change must necessarily have had a beginning and equally certainly must have an end. They can only be transient forms of existence. A thing growing to all eternity is an idiotic notion. The ancients had a very clear conception of this view; one school of the Epicureans taking it as the basis of their teaching that the Gods could not be the changing busybodies most men thought them to be, but were simply existing in a state of ineffable bliss.

If every phenomenon is the necessary outcome of preceding causes (and the contrary is inconceivable), all existences form one continuum which not only excludes any outside control at any stage, but necessarily involves the beginning of a new series of phenomena at every moment.

As put forward by Laplace, the Nebular Hypothesis was no doubt very incomplete, and this was due largely to the fact that in his day the principles of Evolution were also very imperfectly understood. A man like Goldwin Smith thinks he

adds to the elucidation of the question by asking : Did Evolution evolve itself? or Has any one ever seen a definite case of evolution? Mr. Tenney denies that the heavens or the earth show any signs of a beginning, and he asks : Did Evolution evolve any of the substance of the universe? Evidently these gentlemen are both still in the thralls of the Creation idea.

WANTED—THE BEGINNING OF A WORLD.

Now, what sort of evidence of a beginning would Mr. Tenney like us to produce? What sort of evidence has he been looking for in the earth's red-hot bowels or among the starry hosts of heaven? We should like to know. Does he expect some miner to dig into a stratum of star-dust, or are natural gas wells to be proved to be vents for some of the original gas from which the earth was formed?

No trace of a beginning! As a matter of fact, the earth is full of traces of a beginning. Mr. Tenney says that no rocks have yet been found, metamorphosed or not, that do not show traces of animal or vegetable forms. Suppose this is so, what are these traces but evidences of a beginning? Does he wish us to believe that the traces of life found in the older rocks are similar to those found in the newer rocks, or to the forms of life existing on the earth to-day? If there is any meaning in his argument, the Devonian, Silurian and Laurentian rocks should show the same forms of life as those shown in the Tertiary strata and those of the present time. And why should the Ichthyosaurus and the Pterodactylus and the little five-toed horse have preceded the Dodo into extinction?

Then what do we see in the heavens? No trace of a beginning! says Mr. Tenney. What does he expect to see? He must expect to see, we suppose, a sort of cinematograph exhibition, showing, for his especial benefit, "Twenty Billion Years of Cosmic Work Condensed into a Period of Twenty Seconds!" A reader of Haeckel's "Evolution of Man" can hardly fail to appreciate the force of his reasoning, any more than could a person at all acquainted with the recent progress of astronomical science fail to see the force of the remarks made at the late annual meeting of the Canadian Royal Astronomical Society, held at Victoria College, Toronto, by the president, Mr. Balfour Musson, who, after explaining various theories concerning different star types which astronomers had

classified, said that "observations led to the conclusion that in the heavens there was a continuous process of evolution which resulted in building up new worlds."

Although Mr. Tenney makes no claim to being a competent scientist, he has no scruples about ridiculing the conclusions of the most able men in the scientific world, and in putting forward a theory of his own which is certainly incapable of demonstration, and is supported only by his own assertion.

WILL CHRISTIANITY DIE OR BE REMODELLED?

One or the other must happen, says Dr. Aked, commonly known as "Rockefeller's preacher." He is writing a series of articles for *Appleton's*, in which he discusses the question, his conclusion being that "Evangelicalism has lasted through one hundred and fifty years,— one hundred years of triumph and fifty years of gradually approaching weakness and decay. The world will not go backward. The churches must go forward or perish." This is undoubtedly true, and many preachers are proclaiming it, and are endeavoring by cultivating friendly relations with some of the new cults to once more draw crowds to their temples. Whatever the final outcome, the first result is to give us many peculiar combinations of old superstitions with modern science and utopianism. Yes, the church seems doomed as far as its hold upon the intelligent classes is concerned. All religions have been doomed when confronted by cultivated intelligence.

Incidentally, however, Dr. Aked, while admitting that his religion is "played out," comforts himself with the assertion that its failure is not due to the attacks of its open enemy, the Atheist. Oh, no ; the church could have stood for eternity against such absurd attacks :

"The man on the cars has got it into his head that Christianity is played out—that churches are, in his own language, 'a back number.' The negative attack of the Atheist on Christianity has spent its force, but the vast majority of persons have come to feel that religion may be ignored. In a fashion, they think that it ought to be ignored."

Evidently Dr. Aked sees the trend of events, but he appears to be utterly unable or too prejudiced to divine its cause. Like most other preachers, he transposes cause and effect, and to avoid acknowledging defeat at the hands of his open enemies attributes it to some occult failure. He is like the boy who,

recovering from a knock-out blow in a fight, cries : "Oh, he never kicked me. I fell and knocked my head." He talks of a "negative attack of Atheism," but immediately admits facts which prove the success of a very positive attack of Atheism. What is a negative attack, anyway? We hear the term very frequently, so that we imagine it has taken its place in the vocabulary of the Christian shibboleth beside "god," "hell," "trinity," "devil," and other sacred if meaningless terms.

THE CONTINUITY OF SUPERSTITION.

What can Dr. Aked mean by this negative attack having "spent its force?" Does he mean that the Atheistic attack is weaker to-day than it was a generation ago? If so, how is it that the mass of people have come to feel that "religion ought to be ignored?" Surely, if they had any real faith in a living god, they could not ignore him or his religion? If they do, what are they but Atheists? Dr. Aked's statements are only consistent with the complete success of Atheism. We think, however, he is entirely wrong. The masses are far too ignorant to be Atheists, for Atheism demands both intelligence and mental courage—qualities that even the so-called "intelligent classes" lack very generally.

And when Dr. Aked tells us that "We may be profoundly thankful for the promise of many mansions in the sky, but the gospel for to-day demands better homes below and better men and women in them. . . . Religion is not a thing of the stars, but of the streets," we feel ourselves justified in writing him down as one of the practical Atheists who preach Christian dogmas for a salary without any faith in them on the ground either of their truth or of their utility.

In diagnosing the situation, Dr. Aked is guilty of two very common errors. He treats of Christianity as if it were a new religion, the beginning and the end of which could be recorded on set days of the calendar; and he speaks of Christians as if they were a unit in their religious ideas. Both are grotesque absurdities. At the present rate of decadence, he thinks the churches will be completely emptied in a century; but he appears to forget that many of the dogmas, rites and ceremonies of his religion have been handed down from preceding forms of superstition for many thousands of years, and that it would require a miracle to bring about the change he contemplates

in a century. It seems certain that many generations must pass away before even a large portion of the religious world will become mentally strong enough to find in the certainties of science and the work needed to apply them to the betterment of the conditions of human life, a substitute for what Dr. Aked calls the "poetical rapture" with which some of his fellow Christians regard the "pearly gates and golden streets" of their eternal summer resort.

WHAT IS ATHEISM ?

It seems to us that the religious questions all finally converge to one point. As it was said, "All roads lead to Rome," so we may say, "All religions point to a god and a future life." Without these two dogmas all religions must lose their power to attract the masses, the one essential being necessarily the belief in the existence of a "god." The ridiculous part of the matter is that men like Dr. Aked can denounce the outspoken Atheist as if he could be any worse than the Atheist by implication which he himself is. Such poor thinkers fail to see that there can be no half-way house in the matter. An Evolutionist or a Rationalist cannot be a Godite while he maintains his reasoning power, for the very good reason that there is no way in which the God-idea can be rationally defined. This is a difficulty which is ignored in many of the namby-pamby discussions with which during the last few years we have been nauseated, in which highly "respectable" Ethicists and Agnostics have repudiated "Atheism."

If, as a preliminary to a discussion, we ask for a definition of the term "god," we find that there is no possible way of defining it without using contradictory terms. "An infinite, omniscient . . . being," is sheer lunacy, and "a cosmic, conscious power," "a power outside man that makes for righteousness," etc., only becloud the same idea with vague words. The fact is, all ideas of "god" are anthropomorphic, directly or indirectly, and involve religious belief ; and, in our opinion, whether he acknowledges it or not, every man who disbelieves in the efficacy of prayer, if he is logical, is an Atheist. That is to say, he disbelieves in all gods that have been conceived by the human mind or that can be defined in human words.

To a true Rationalist, the subject is not worth a moment's consideration except as a historical inquiry, and the only rea-

son for objecting to the term Atheist is that it is not popular or that it is not considered respectable among the class whose good-will we wish to secure.

“THE CHURCH OF THE HOLY PETROLEUM.”

“To reward the criminal course of Carnegie and the Steel Trust and of Rockefeller and the Oil Trust because of donations by these men for worldly obligations and approbation might be characterized as granting twentieth century indulgences. The Methodist Church has laid itself open to being called ‘The Church of the Holy Petroleum.’”

So said Rev. Frank S. Monnett at a meeting of Methodist preachers in New York. He, of course, is not the inventor of the phrases “tainted money,” “oleaginous windows,” etc., and we doubt if any such talk will have a good effect. It is based on the superstitious assumptions, first, that Carnegie, Rockefeller, Morgan, Vanderbilt, Astor, and other rich men have violated the law and are practically pirates, and second, that their wealth is polluted by their misdeeds. If, however, they are real criminals, they should be prosecuted and their wealth confiscated and used for public purposes. If they are not so punished, the fault lies with an ignorant and corrupt people and their representatives.

If these rich men have not broken the law, but have simply used their cunning and opportunity to morally cheat and oppress their fellow men, they are exactly in line with preachers in battening at the expense of an ignorant, cowardly and credulous people. The assumption that the wicked men's money is not good enough to be used in such holy works as those of the church is pure superstitious cant and humbug. If the preachers had faith in their assertions, not “as a grain of mustard seed,” but as a grain of mustard flour, they would leave their god to settle such a matter. But no god has ever been known to express any opinion on the subject; and the priests have always been willing to imitate those of Diana when they accepted the wealth showered upon them by Croesus in return for a favorable oracle. But if a god expressed any opinion in that ancient case, it was in favor of the priests accepting the tainted money, for, while Diana continued to flourish, poor Croesus met his fate by following the dubious oracle for which he had paid so lavishly.

In our opinion, the most injurious result of all Carnegie's

and Rockefeller's gifts is their pauperizing effect. In Toronto, we have just opened a new public library, built out of Carnegie's gift of \$350,000. Though we are inclined to think that, in the long run, anything that tends to cultivate the taste for literature, even of the fiction and yellow journal type, will have a beneficial effect, we feel certain that the more immediate effect of all such charitable institutions—even libraries and hospitals—is to produce a feeling of dependence. They may be necessary, but they should be paid for by the community they serve, and as far as possible by individuals using them, and would not be accepted as a gift by any self-respecting or solvent community any more than would Elkins or Vanderbilt stand on the street to accept charity from passers by.

AFTER CHRISTIANITY—WHAT ?

If our views of Christianity and Evolution are not astray, our limited knowledge of the working of its internal forces alone prevents us from predicting the phase of superstition or supernaturalism that will succeed the present cult of Jehovah known as Christianity. Will its name be "Christianity" still, with a new set of Psychical Research, or Christian Science, or Spiritualistic dogmas to set off a new shibboleth of Human Brotherhood and Divine Fatherhood to trap the unwary into comfortably filling the priest's pocket? Or will some lucky advertisement artist hit upon a name that will be seized upon as the one thing needful for success, and which will give the necessary coloring and tone to the new order?

At present, even the immediate future seems an enigma. Piggott's "Agapemone" would no doubt suit large numbers of Christians, especially the preachers, who profess monogamy but practise polygamy, but the common instincts of decency preclude the risk of a wide extension of such a cult. The Holy Rollers seem to work too hard for their fun to be largely followed; for, while Salvationists and similar fanatics appear to enjoy shouting and singing to express their own feelings or to impress those of their auditors to the giving point, the Gospel of Work is very generally avoided, and reserved as far as possible for the poor half-starved wretches who seek their cheerless and often dirty shelters. The New Thought cults are chiefly to be noted for their extravagant elaboration of a thoughtless misconception of knowledge; and Spiritualism

seems doomed to be the rich hunting-ground of frauds and fakers. Christian Science would appear to have the odds in its favor as heir to the loaves and fishes of orthodox Christianity, its martyrology being already quite extensive, and its dogmas sufficiently obnoxious to common sense and science to be certain to secure a large following. The one weak spot in Christian Science is its Foundress. Mrs. Eddy may be a most estimable and careful ruler, but it will require much time and a lot of Christian logic and argument to convert the thrice-married, if still saintly, Mistress Mary Baker G. Eddy into the new Virgin Mary necessary to inspire the Christian Scientists of the future with the religious fervor that will cause them to fill to overflowing the coffers of the new hierarchy.

CHRISTIAN SCIENCE, THEOSOPHY, AND PSYCHICAL RESEARCH.

It is clear that, though Christian Science may have the best claim just at present to the possession of that *sinc qua non* of a successful new religion—a divinely-inspired head pusher—some of the other cults embody enough extravagant folly to furnish half-a-dozen world religions with a good stock of the necessary reason-defying doctrines. Theosophy—its followers call it the religion of religions—besides teaching more facts that can't be proved, more doctrines that can't be believed, and more exercises that don't produce their alleged effects than any religion outside of fetishism, has two priestesses, Mrs. Besant and Mrs. Tingley ; but these old married ladies, instead of hunting together and making a good show, fight for supremacy, and only succeed in making a holy show of both themselves and their followers. How long it will take to convert these two respectable elderly ladies into divinely-endowed virgins the new Virgin Mary and Virgin Annie—we cannot tell, but that it can be done is a matter of certainty. What the human mind can't do in this line is but an idle tale.

But the new cult of Psychical Research is giving the other religious pretenders a close run. In reality, it is a branch of the same Spiritualistic tree which started its latter-day mystic sprouting early in the last century, when the wonders of modern science first began to percolate through the skulls of the better-informed masses. In the early 50's we listened to lectures at the mechanics' institute and other halls on Electro-Biology, Clairvoyance, Phrenology, etc. ; and since then we

have seen the development of all the cults we have referred to, and which, after all, seem to be mostly a revival of witchcraft aided by misinterpretations of science.

Just now, however, the Psychical Research people seem to have commenced a campaign which will put them in the van if only they can surmount a few difficulties. A God is the first requisite for any respectable religion. In olden days each nation, tribe, or family had its own god—Bel, Moloch, Venus, Astarte, Osiris, Jove, or what not; but the wily Hebrew priests introduced the notion that their god's name was too sacred to be pronounced by human lips, and Christians have improved upon the idea by using the generic term “god” as the proper name of the Jewish god they took with the Jewish Bible. So it has come to this, that all you have to do is to say “God!” and you have a god.

And while a man keeps on repeating the word “god,” the orthodox Christians seem willing to accept him as a well-intentioned fellow-Christian, whether his god be electricity or gravitation, wine or woman, himself or nothing, or an incomprehensible concoction of misty ignorance.

PSYCHICAL RESEARCH IS “IT.”

Yes, the Psychical Researchers possess all the paraphernalia necessary to establish a new religion to fill the aching void left by the demise of Christianity—except a catchy name, a god and a god-son, a god-mother and a virgin birth, and a few other adjuncts needed to give tone and respectability to a new religion. A good name, of course, is necessary, but this can easily be got by employing a first-class quack medicine advertisement writer or by offering a money prize; and the Psychical Researchers, being intellectual people and acquainted with scientific methods, will be at no loss to acquire all the others. It is only a question of time, and there is plenty of that still in stock.

For the Psychical Researchers have passed the Researching or investigating stage, and know whereof they preach; and in consequence their faith is not as a grain of mustard-seed, but is like unto a whole range of Andes or Himalayas. They have seen things, even photographed them—souls as well as auras—and know where they live, what they eat, and so on. From the following report of a recent lecture it will be seen

that the only important point remaining for investigation is that of the Immortality of the Soul. As the final settlement of this question may require a somewhat lengthy period, the Psychists may wisely imitate the Old Testament writers and leave it *in nubibus*:

LONDON, Dec. 3. — A strange theory has been advanced at a lecture in London by Foarnier d'Albe, secretary of the Dublin Society of Psychical Research. The scientist declares that the soul of man is an aggregation of psychomeres inhabiting the cells of the human body, and probably weighing about one-thousandth part of the body's weight. When the world possesses more powerful optical means, said d'Albe, it may be possible to see psychomeres, as they are probably opaque to ultra-violet light. They will then be weighed and measured. After death the psychomeres unite and form the soul body, suited to the environment of the earth's atmosphere, in which they float, having consciences and power of locomotion. The soul body subsists entirely on the sun's rays, thus living cheaply. This soul body is stomachless, and thus does not engage in the struggle for food known to the earthly existence. To balance this it retains, according to d'Albe, the higher quality of competition in mutual service, and spends the time in cultivating the higher virtues.

The soul realm is, according to d'Albe, somewhere between the surface of the earth and a space about two hundred miles above it; it is as thickly populated as the earth. Indeed, the atmosphere is inhabited by the souls of tellurians who have quitted the earth life during the last thirty thousand years. This mystic period limits the soul body's existence in the atmosphere. Though the scientist is not sure what then becomes of the psychomeres, he suggests a further transformation and a final cosmic union of all souls of all ages. Sir Oliver Lodge and Sir William Crookes have commended d'Albe for his work in science and psychology.

It is something in favor of their sanity that these two scientists so clearly separate this sort of "psychology" from "science."

HOW THE PROTESTANT CHURCHES RAISE FUNDS.

Whether Christian faith is declining or not, the churches still seem able to cajole or bulldoze the people into supporting it financially. We suppose the real reason is that its adherents find their recompense in the social side of the church business. Here is a document handed to us by one of our contributors. It will be understood that, though the document is addressed to him, Mr. Murdock is not a member of the church, never made any promise of payment to it, and that the preacher of the church has had good reason to know what his opinions are. The family, of course, are answerable, but the church is evidently not troubled about "where the money comes from."

We are reminded of another case within our knowledge. A lady was visited by the late Canon Baldwin, who wanted her to attend his church, but she told him, among other objections, that her husband was a Freethinker. "Oh," said the Canon, "I know all about your husband, but that need not hinder you attending church." "No, but you would not like to take a Freethinker's money?" "Wouldn't I?" replied the Canon; "why, I would just enjoy getting a whole stack of it!" and he rubbed his hands with glee at the thought.

Here is the bill of the

CHALMERS PRESBYTERIAN CHURCH.

STATEMENT OF CONTRIBUTIONS,

Quarter Ending Dec. 31-08.

D. MURDOCK, Envelope No. 133, Pew No. 84.

Amount promised per week25
Amounting per quarter to	3.25
Amount paid during quarter	2.25
,, in arrear	1.00
,, in arrears for previous quarter	1.00
Total arrears	2.00

It is very desirable that contributors examine this statement and report to the Secretary any errors immediately.

All arrears should be promptly paid, as the Church requires all funds available.

Envelopes may be had on application to any of the managers.

C. C. HART, Financial Secretary.



SUNDAY STREET CARS IN CITIES.

The general Canadian Sunday Act (re-christened by the House of Commons "The Lord's Day Act," after that name had been changed to "The Sunday Act" by the Senate) provides that no Sunday street cars shall be permitted in cities which had not at the time of the passing of the Act acquired the right to run them. In spite of this, however, the cities of London, St. Thomas and Port Stanley have decided by large majorities to run Sunday cars, but will have to secure legislation before they can do so. The Lord's Day Alliance and other Sabbatarians are now working hard to stop the cities, and with the well-known orthodox views of Mr. Whitney they are likely to succeed. Only a few weeks ago one of the preachers distinctly admitted that the object of the Alliance was to completely stop every avenue for Sunday recreation except church attendance. The Freethinkers ought to wake up or they will soon be compelled to attend church inside the jail if they neglect to attend a church outside.

CHRONOLOGY FOR FEBRUARY.

1. Littré born, 1851; Mary Wollstonecraft Shelley died, 1851.
1. King and Crown Prince of Portugal assassinated, 1908.
2. Aquila, Italy, destroyed by earthquake, 5,000 killed, 1703.
2. Wendell Phillips died, 1884; Zulu War begun, 1879.
3. Volney born, 1757; British telegraphs transf'd to Government, 1870.
4. Earthquake in Central America, Quito and Cusco destroyed and 40,000 killed, 1757; Chinese fleet destroyed, 1895; Shaftesbury died, 1713.
5. House of Lords, England, abolished, 1649; Thos. Carlyle died, 1881.
6. James II. access., 1688; Priestley died, 1804.
7. H.M.S. Orpheus wrecked off New Zealand coast, 190 men lost, 1863.
8. Mary Queen of Scots beheaded, 1587; Russo-Jap. War begun, 1904.
9. Michelet died, 1874; Bp. Hooper burnt, 1555; Darnley murd'd, 1566.
10. Peace of Paris, France cedes Canada to Britain, 1767; Montesquieu died, 1757; Robt. Carile died, 1843; Chas. Dickens born, 1812; S. braon, 1846; Brit. N. Am. Act passed by Brit. Parliament, 1867.
11. London University chartered, 1826; Descartes died, 1650.
12. Darwin born, 1809; Lady Jane Grey beheaded, 1554; Lincoln b., 180,
13. William and Mary proclaim'd, 1689; Glencoe Massacre, 1692; trial of Warren Hastings begun, 1788; Col. Ethan Allen died, 1789; Gaeta taken by Italian army, 1861; Rich. Wagner died, 1883.
14. Cape St. Vincent, 1797; the Lelia, steel steamer, wrecked near Liverpool, 47 lost, 1865; mining disaster in Natal, scores killed, 1908.
15. Jeremy Bentham born, 1748; U. S. battleship Maine sunk in Havana harbor, 1898; Kimberley relieved, 1900.
16. Ernst Haeckel born, 1834; Susan B. Anthony born, 1820.
17. Bruno burnt at Rome, 1600; Heine died, 1856; Mermillod, nomin'd Bishop of Geneva, expelled for refusing to submit to civil government, 1872; Grand Duke Sergius assassinated, 1905.
- 18-21. Blake's victory over Van Tromp, 1653; Luther died, 1546; Galileo born, 1564.
19. Copernicus born, 1473; Vanini burnt at Toulouse, 1619; Hungarian new mail steamer, wrecked off Nova Scotia, all hands (209) lost, 1860.
20. Joseph Hume died (78), 1855; Saragossa, Spain, surrendered to the French after heroic defence, 1799.
21. Spinoza died, 1677; Trinidad taken, 1797.
22. Sir Charles Lyell died, 1875; Washington born, 1732.
23. Handel born, 1685; thirty persons trampled to death at execution of Holloway and Haggarty, 1807; Keats died, 1821; G. Doré d., 1883.
24. Guttenburg died, 1468.
25. G. W. Foote ended his 12 months' imprisonment, 1884.
26. Steam troopship Birkenhead lost near Cape Town, 454 lives lost, 1832; T. Moore, poet, died, 1856; Lisbon earthquake, 30,000 killed, 1531.
27. Longfellow born, 1807; Charles Watts born, 1835; Ellen Terry born, 1848; Majuba Hill, 1881; Paardeburg, 1900.
28. Montaigne born, 1533; Relief of Ladysmith, 1900.
29. First block of Peabody Buildings opened in Spita'fields, London, 1864. Jeddó, Japan, demolished by earthquake, 200,000 lives lost, 1703.

Centenary of Darwin and Lincoln.

BY B. F. UNDERWOOD, QUINCY, ILL.

A DARWIN CELEBRATION.

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IT is announced that a Darwin celebration marking the centenary of the famous naturalist, Charles Robert Darwin, born in 1809, will be held at the University of Chicago, beginning to-day. It is stated that the event will also commemorate the semi-centennial of the appearance of the celebrated work, "The Origin of Species," the best known work that has appeared on the subject of evolution. The celebration is to be given under the auspices of the Biological Club of the University. A dinner to-day will open the celebration, and this evening Prof. E. G. Conklin, of Princeton University, will afford the intellectual feast in an address on "The World's Debt to Darwin."

This celebration is one of the many indications of the rapid progress which Darwinism has made since the publication of "The Origin of Species," in 1859. At that time there was not a university faculty in the world that gave indorsement to the conception of evolution or from which the theory gained the slightest support. In fact, the universities and colleges throughout Europe and America were, like the pulpit, universally opposed to it. What support the conception had was outside of these institutions of learning, though Professor Asa Gray, of Harvard, the famous botanist, was the first American of great distinction to give his adherence to the theory. He, as a botanist, by the study of plants, was led to accept the principle of natural selection, as well as the theory of evolution in general, to which, however, at first, like Agassiz, he was opposed.

Chauncey Wright, of Boston, a man now forgotten except by a few students of science, was one of the earlier supporters of Darwin, who very much appreciated this American's writings on the subject which appeared in the form of essays and afterwards were brought together and published in a volume. At first every Christian minister who referred to the subject thought it was his duty to oppose it. Generally, the clergy sneered at it, ridiculed it, and declared that it was a blasphemous theory, dishonoring to God and degrading to man. There was one exception, Rev. Minot J. Savage, the Unitarian minister, who was defending the theory at least early in the '70s. There was not a religious periodical that did not oppose it. Even those which now speak of it as a great contribution to the world's

thought, papers like the *Christian Register*, of Boston, treated it with contempt. Now in all the great universities evolution is taught as a part of science. It is to-day taught in the Quincy High School, and we presume, in like manner in high schools throughout the country. The more enlightened and progressive of the clergy accept it, and use it in their sermons. The whole conception of evolution not only dominates scientific thought, but pervades all literature.

All this has been accomplished within fifty years, but it should be remembered that Darwin was not the originator of the theory of evolution. Others had prepared the way for it. It had been taught by such writers as the author of the "History of the Vestiges of Creation" (Robert Chambers), by Erasmus Darwin, grandfather of the great naturalist, by Lamarck, by Geoffrey St. Hilaire, by Emanuel Kant, and even earlier, in fact twenty-five centuries ago, by the Ionian philosophers. Charles Darwin's contribution to the subject was the discovery of the principle of natural selection, and as with the discovery of the law of gravitation we associate the name of Newton, with the heliocentric theory the name of Copernicus, with Harvey the circulation of the blood, so we associate the name of Darwin with the discovery of the principle of natural selection. Others whom he generously names in his "Origin of Species" had glimpses of this principle, and Dr. Alfred Russel Wallace shares the honor of having discovered it and worked out the theory at the same time that Darwin did, but Darwin had the advantage of being the greater naturalist, being learned in zoology, botany and other natural sciences, and he was able to bring to the support of the theory an amount of knowledge and an array of facts such as no other man of that time could marshal.

Almost immediately came to his support such scientific men as Huxley and Hooker; and even Lyell, who first opposed him, soon became an enthusiastic supporter of Darwin, and changed his great works on geology to conform to the evolutionary conception. Herbert Spencer, perhaps the most philosophical mind of his age, was working on the conception of evolution, which he had long accepted, yea's before the "Origin of Species" appeared, and to him belongs the honor of having developed the great conception of "universal evolution," with which his name will be forever identified, as is the name of Darwin with the idea of Natural Selection.

It is gratifying to one who was an evolutionist before Darwin's "Origin of Species" was published, and who was among the first to accept the teachings of that volume, as is the case with the writer of this article, to see such a rapid and general diffusion of evolutionary thought during the last half century. *Editorial in Quincy (Ill.) Daily Journal, Feb. 1, 1908.*

ABRAHAM LINCOLN, 1809-1865.

ABRAHAM LINCOLN was born on February 12, 1809, the same day that gave to the world Darwin, the great naturalist; Gladstone, the great statesman; Tennyson, the great poet, and a number of other men who achieved world-wide fame.

Jefferson was then President of the United States. Napoleon was in the midst of his wonderful career, dazzling the world with his successes and terrifying the monarchs of Europe, who feared for the safety of their thrones. The war of 1812 was yet to be fought—three years later.

Lincoln was born in a log cabin near the centre of old Kentucky. He was born in poverty, amid dreary surroundings, in a sparsely-populated district. There he passed his early childhood. In Indiana he grew to manhood; in Illinois he came to maturity. The whole nation now claims him, and his character and fame belong to the world as those of a typical man, representing the finest spirit of humanity. Little prospect was there of such a personality and such a career when the father of Lincoln took his bride, Nancy Hanks, to Hodgenville in 1806.

Lincoln was a man of clear head and stout heart. He had physical strength, vigor, alertness, wit, and courage, all combined with a gentle spirit. The qualities he possessed made him easily the leader among the rough companions of his youth. His practical common sense was conspicuous through his whole life, when he was a mere rail-splitter, and when he was the occupant of the White House, presiding over the destinies of a great republic. His integrity was always beyond suspicion. He was the embodiment of honesty in dealing with his fellow men. Yet he was shrewd and sagacious, and even in war great generals recognized his strategic ability, limited as had been his military experience.

As a public speaker, Lincoln possessed qualities that impressed what he said upon his hearers as the words of many a greater orator never did. He always understood his subject, became acquainted with the facts before he attempted to speak, and he presented them with such clearness and reasoned from them with such lucidness and convincing force that his speeches invariably carried conviction. His earnestness, his sincerity, and the quaint simplicity of his language made people forget his gaunt figure and awkward manners. He often rose to a simple, lyrical eloquence that touched the hearts of those who heard him. He was a great teller of stories and anecdotes, and these he freely used to illustrate a truth or to give point to an argument.

As sensitive a spirit as Lincoln was, he was never cast down by reverses. He was never hurried into action before he thought the time to act had

come, and he was never afraid to act when the time was ripe. He was without bitterness or malice, and never exulted over the defeat of an enemy or an opponent. Care wore deep furrows on his face, but nothing ever hardened his heart or soured his disposition. He was always a kind and gentle, as well as a heroic spirit, his life illustrating that

"The bravest are the tenderest
And the loving are the daring."

Lincoln was always temperate in statement, dispassionate in argument, logical in reasoning and fair and conscientious in debate. He was a thorough'y normal man. There was nothing in him morbid, freakish or erratic. His wit was sometimes rather coarse, and this is not strange considering his early associations, but his life was free from vices, and his heart was pure.

The career of Abraham Lincoln was remarkable considering his earlier life—as remarkable as that of any character in history, with possibly the exception of Shakespeare.

Toward no other president is there such a popular feeling as toward Lincoln. Washington is reverenced, Jefferson and Jackson admired, but Lincoln is the president, above all others, beloved. In him were combined so much gentleness, tenderness and sympathy, with insight, courage and resourcefulness, and so tragic and lamentable was his death, that the admiration of him and the respect for him are overshadowed, so to speak, by the affection with which the people are accustomed to think of him.

The aim of the assassin, with his pistol, was to destroy the influence of the man and to avenge the South, but the victim of the pistol-shot lives to-day in the hearts of millions, exerting a larger and wider influence than he did or could before death ended his personal career, and his name and fame will evoke gratitude and love in every generation of the future, as the years and centuries roll on.

The South, in the death of Lincoln, lost its best friend. No other man was able to do for that war-desolated section of the country what Lincoln could and would have done, had his life been spared. The work of reconstruction carried on so poorly under Johnson, whose harsh disposition was the very opposite of his predecessor's, needed the broad and gentle spirit of Lincoln to guide it.

Lincoln's centenary is observed in the South now as well as in the North, the Southern people now, equally with the people of the North, realizing that Lincoln was their true friend and that in his untimely taking off they lost far more than did the northern portion of the country. Lincoln was too broad a man for any spirit of sectionalism, and he was too generous and kind to obstruct in any way the progress of a people who had been defeated in war. His desire was to hasten the recovery of the South from

the ravages of the great conflict and its restoration to normal and progressive social, industrial and commercial conditions.

It is not necessary to give Abraham Lincoln credit, as is so often done, for all that was accomplished during his administration. He was the representative and servant of the people, whose will and wishes he carried out. He was wise enough to interpret the popular sentiment, not to disregard it, not to go too far in advance of it, but to execute the desires of the people in governmental policies whenever there was a public sentiment strong enough to warrant such a step. The combination of conservatism and radicalism, the centripetal and centrifugal forces of human life, were admirably combined in the character and in the career of the Great Com- moner, the one hundredth anniversary of whose birthday was celebrated on the 12th of February.

Where Little Girls Go.

New York, Feb. 4.—A little brown-eyed girl was called yesterday before Magistrate Furlong as a witness in the Gates avenue Court, Brooklyn, against a woman who was accused by the child's mother of calling her names. The judge asked the child :

“Now, little one, do you know where little girls go who tell lies?”

“Yes, sir ; they go to jail.”

“Well, where do they go when they die?” the judge asked.

“I know,” said the child ; “they go to the cemetery.”

Aphorisms.

For the Lazy Man.—Many are called but few get up till compelled.

Friendship.—To keep friends, treat them kindly ; to kill friends, treat them often.

The Tragedy of Wealth.—Hoard money, and you become a miser ; lend it, and you create enemies ; give it away, and you make paupers. Work for money, and you call yourself a slave ; lose money, and you become a lunatic.

A Justifiable Conclusion.

A country parson was condoling with the widow after the man's funeral. “Alas !” he said, “I cannot tell you how pained I was to learn that your husband had gone to heaven. We were always good friends, but now, alas ! we shall never meet again.”

Doubly Figurative.

“Alas !” sighed Weary Waggles, gazing dejectedly at his torn and tattered trousers. “I'm afraid these pants is on their last legs.”

“Kathleen, do you know the policeman on this beat ?” “Sure I do, ma'am.” “He told me to-day that he had taken up Esperanto.” “And, sure, what had the Oitalian been doin', ma'am ?”

Mad Murdock.

PURE REASON.

LATELY, while attending a meeting of the Explanatory Society of Psycho-physical Research, I learned something of importance: I found that, adding the little that I thought I knew to what the Society made clear could not be known to any but themselves, I was on the right road to amass so much knowledge that I would not be able to dispose of it profitably.

This set me thinking. Why not avail myself of the opportunities afforded by the various brands of New Thought and communicate with the beasts and add their knowledge to mine? The thing was easy: Weltmer would aid me in conveying my thoughts to realms afar. Auto-suggestion, if practised properly, would help me understand what we call the lower animals. Mental Therapeutic Suggestion, Christian Science, Hypnotism, Clairvoyance, Mental Healing, Telepathy, and all the other pathies, would come in handy. If I miss-cued with one, some other would land the trick.

I acted at once, and soon was in such close touch with nature that I could take down in shorthand a general annual meeting of the Molecules' Association. I talked with and to the birds in pigeon English, and to the beasts hogs' Latin was the principal language. The insects made me feel what they meant, and, unlike humans, eloquence and sincerity were such common gifts that an ant, bug or beetle that could not keep to the point under discussion was unknown.

Not long after I had the pleasure of attending a meeting of the All Animals' Progressive Club. Professor Porcine delivered a lecture on "Has Man A Reasoning Or Only An Instinctive Faculty?" The learned lecturer adduced many arguments in support of his theory that on certain occasions mankind showed distinct traces of reasoning power, which at some point in the past history of the animal was quite active. He said in part :

"That mankind did at one time possess a reasoning faculty of considerable power is admitted by all observers who have given the subject close and careful attention. That mankind is a degenerate branch of our family tree is evidenced by many physical features that we possess in common. Both are omnivorous and the internal viscera of mankind more closely resembles ours than that of any other animal. It is true that some of our friends claim the doubtful honor of being the fathers of the race"—

Prof. Simian : " Hear, hear ! "

Prof. Porcine : " My friend says, ' Hear, hear ; ' I repeat, the doubtful honor of being the stem or root of the human tree. Our friend Professor Simian will perhaps claim that the animal called Human has had his hands and face handed down from our friend's family tree, but what of that ? What are his habits ? what food does he best enjoy ? While our friend would enjoy a few stolen nuts "—(Loud cries of " Take it back ! " Chairman Canis: " Order, gentlemen ! ")

" The human is omnivorous as are we, only more so, as, while we will eat almost anything, he will eat us ! But to my subject. Man does show traces of a one-time intelligence in the habit, when feeding, of putting his front feet in the trough so as to cover as large a share of the food as possible, but there his intelligence ceases, as he fails to note that his comfort is not increased by keeping his feet in the trough after he has filled himself. We as a people always take our feet out when we have had our fill. That man did not always do as now goes to prove that at one time he was possessed of a reasoning faculty."

Chairman Canis : " Gentlemen, the subject is open for discussion. Try to treat the matter fairly, as fairly as the professor has presented it to us. Capricornus has the floor."

Capricornus : " Mr. Chairman and fellow immortals : I have listened with great pleasure to the sophisticated and carefully prepared address of Professor Porcine ; an address for which the entire meeting should extend its hearty thanks, but there are some points that the gentleman has overlooked. Is it a proof of intelligence, I may ask, that man has, among many inventions, invented strong waters ? Does he use the product to satisfy his many weak human wants ? No, the principal use to which he applies these active poisons is to the inflaming of his blood and brain. The result is repentance that lasts from 3 a.m. to about 8 a.m., when the error is repeated. Is it a proof of intellect that he will go out with the boys and in the morning repeat for the thousandth time to the partner of his lying life that he has been riding me in the lodge room ? " (Loud cheers from the Simians.)

" Is it, I ask, intellect that makes him fear ghosts and spirits that he cannot describe, having never seen them ? Is it a sign of intellect that he knows not the simple rudiments of building without teachers to imitate ? We do not all need houses, but those of us that do can build them so well without a teacher that man cannot improve on the work after years of study : I ask, is this a sign of intellect ? Is it intellect or want of it that makes man pretend that he believes he has a soul ; that that soul is justly damned, yet would he, like a craven, have the judgment cancelled ? Is it intellect that makes him pray for his neighbor's soul and use that prayer

as a stalking-horse whereby to steal his neighbor's purse? None among us would make boast of intellect of this sort. Our friend Vulpus can steal a few things, but would not begin with prayer. Man's want of intellect is clearly shown in his sapient boast that he of all the creatures possesses the power to reason." (Loud and prolonged applause, in which the geese joined lustily, while the simians swung in festoons from the rafters and cried, "Go it, Billy!" and Chairman Canis howled for order.) Capricornus proceeded: "Is it reasoning power that causes him to tell of a hereafter state who knows of no past one; who describes that hereafter as a place of eternal enjoyment to which he longs to go, yet when the fires are out and the water gaining fast takes promptly to the boats nor asks if any be left behind?" (Loud buzzing of the bees while the crickets crikt.) "When I come to his habitations and devour much underwear for the saline matter therein, I may suffer from indigestion: what do I do? Cease to eat until the trouble ceases. What does the human do when he has devoured one of us and added pickles, pudding, pie, and pomme de terre fricassee, washed down with port made from sugar, high wines, logwood and burnt alum? He calls in Dr. Capsule, who inserts a cartridge to blow out the obstruction. What does he profit by the experience? No profit or gain to him; he goes back to his trough and, filling up again, what do we hear?"

Parrot on the chairman's desk: "Demmit! Hemmar, I cawn't heat nothink and I feels so hall gone, don't y' know. Rarebit? Well, just a trifle han' a bit o' toasted bacon, not too lean." (Groans from the gorilla and hissing by the simians.)

Capricornus: "These, Mr. Chairman, are my reasons for questioning the conclusions of Professor Porcine." Loud applause followed, mingled with cries of dissent from the sheep, who shouted, "Reasoning power? Lots of it! Only one of the creatures who knew enough to invent sin and a Savior! Only one that knows that it will pay to repent, but that if the pay is in advance, repentance won't come. Only one who knows how worlds are made, though he knows not enough to sew on a button. The only one who knows all about the unknowable!" Meeting dispersed in confusion.

Wanted—A Miracle

The preacher tried to explain to an old Scotch lady the meaning of the expression used by Jesus to the lame man, "Take up thy bed and walk." He said the bed was simply a mat or rug that could easily be carried.

"Na, na," replied the lady. "I canna believe that. The bed must have been a regular four-poster. There would be no miracle in carrying away a wee bit o' mat or rug on your back."

THOUGHTS OF A THINKER.

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BY T. DUGAN, ALBANY, N.Y.—:0:—
IV. MYTHOLOGY.

MYTHOLOGIES are personifications of natural phenomena ; that is, the various aspects of nature were personified the world over by the ancient priesthoods. Greece, Rome, Persia, Babylon, India and Egypt, and even the ancient tribes of barbarian Europe were full of them. The word "mythology," according to the dictionary, means "a fabulous narration — from *muthos*, an ancient saying, a fable. A collected body or system of legends and traditions of a people respecting their gods and other fabulous beings ; a system of myths."

The days of our week are named after ancient gods and goddesses, and our months are named after demi-gods ; that is, half-gods, the progeny of so-called mortals and the gods. For instance, among the Greeks, the Virgin Electra gives birth to Apollo, Jupiter being his father. This means that the world we inhabit, the earth, was personified as a woman, and called a *virgin*—an immaculate virgin—a virgin born without sin ; and a star named the Virgin, which rises above the horizon in June when the longest days arrive, is devoted to it. In the Catholic Church, when June's longest day arrives, that day is especially set aside for the worship of that virgin, and is named "Lady-day" in her honor, and every Catholic is in duty bound to hasten to his or her place of worship and offer devotion to her.

Jupiter, the supreme god of the heavens, which signifies the sun, fructified the virgin Electra, the earth, and she brought forth from her womb Apollo, the food we eat to sustain life, and in that manner became our "Savior." In this manner Egypt has its Horus, with Isis his mother, and Osiris his father. This fable it is upon which is based the Eucharist among the Catholics ; in other words, the "Bread and Wine" which Catholics at present receive as a mere wafer, whereas, up to the time of the Reformation, they indulged in a slice of genuine bread, and a goblet of substantial wine. In fact, it was by depriving the German people of this bread and wine and substituting for them a mere wafer, that the Reformation was really produced in that country ; for the Germans, above all other people, do not like to be deprived of that which contributes to the sustenance of the body and the hilarity of the mind. My authority for this statement is a philosopher named Rabelais, a most extraordinary man and one who, being a priest, knew intimately the causes which led the Germans to follow Luther and the other reformers.

The only difference in the history of the Christ-myth and the myths of more ancient times is in the name ; otherwise, they are all identical, and spring from the same source.

Our days of the week, as I said, were named after those ancient gods and goddesses. Our Sunday, after the sun ; Monday, the moon ; Tuesday, after Thor, the god of thunder and lightning ; Friday, after the goddess or virgin Friga, and Saturday after Saturn. Up to the time of the Council of Nicea, which was presided over by Constantine, the Roman Emperor, the Christian Sabbath was held on Saturday, the last day of the week, in commemoration of the day upon which Jehovah rested after his six days' labor of creation. But at that Council Constantine insisted upon changing the Sabbath to the first day of the week, the old sun-worshippers' holy-day ; and now your Christian ministers cry : " You must not desecrate the Sabbath day, but keep it holy," whereas, they know very well, having plenty of time to study up church history, that that day is a pagan day of worship in honor of the sun ; and also, that their whole system is just as pure a mythology as the more ancient theological systems were.

For a fuller explanation of the nature of a myth, I may refer you to Professor John Fiske's work, " Myths and Myth-Makers," in which it is explained fully. It is these myths which are the priests' " stock-in-trade," their capital to do business with. It is all they require to go into their particular business, and they call it " theology." They study it in the institutions termed colleges and universities, whence they come forth full-fledged birds of darkness to prey upon mankind.

We see the sun rise in the east and set in the west. We see the spring, summer, autumn and winter come and pass away, and come again, and again pass away. We notice when the longest day and the shortest night appear, and also when the shortest day and the longest night appear ; and we also notice when the days and nights are equal. We notice groups of stars in the heavens, and we call them constellations, and we see the sun moving, in the course of the year, through a belt of these constellations, twelve in number, which is named the Zodiac. Those constellations were named, and fanciful shapes given to them, far back in early historic time ; they were termed by the ancient Jewish priests, the twelve patriarchs—the twelve tribes of Israel ; and among the ancient Greeks, the twelve labors of Hercules, Hercules signifying the sun passing through the zodiac. Among the Christians, they signify the twelve apostles who followed Christ during his ministry of a year, for it was during this term that Christ, the sun, did his work.

Now, all these natural phenomena have been worked up into those stories which we read about in the Bible under the names of God and his particular favorites. The Jewish conception, and all others, sprang from

the same source. For instance, the Jews had their story of their strong man Samson, and the Greeks had their story of their strong man Hercules. Both signify the sun, personified as men. The strength of Samson came from his hair—the sun's rays of light and heat, which, when the winter arrived, were shorn and his strength gone.

The ancient conception in reference to the Sun was, that it moved, or was carried around by angels, whereas the fact is that it is stationary in relation to the planets, and that it is they which revolve around it, and not it around them. And as for those so-called fixed stars, called constellations, they are also suns, some of them a million times larger than our sun; all circling round other systems, just as our solar system, sun included, is moving at the rate of 152 millions of miles every year round some other point in the Milky Way; for our system is a member of it. The science of Astronomy demonstrates these facts.

Each nation had its own particular theology in ancient times, but at present the older ones have been suppressed by force, by the Christian mythologists. In that way Christianity became the dominant power upon the earth, and would not permit any other to exist and share the profits derived from the ignorance of mankind, for it wanted all that was to be obtained, to the exclusion of all others. This has been its history up to the close of the wars of the Reformation. It is now the only mythology in existence as far as Europe and America are concerned. The remainder of the world have theirs yet, but they are all one—all originating from the same identical phenomena—the various aspects of nature personified.

We see the earth giving forth its fruits regularly every year. We know that to do so, it requires the energy of the sun. We personify the sun as the "Father," the earth as the "Mother," and the fruits upon which we are to live as their "Son"—our "Savior." The energy of the sun means the holy ghost or holy spirit, as designated by priesthood. There you have the three divine persons in the one God, and the one God in the three divine persons—the trinity so-called. The sun as the first person, the "Father;" the fruits of the earth as the second person—the first person's son; and the energy of the sun as the third person—the holy spirit, impregnating the virgin earth, and producing Apollo, Horus, Mithra, Christ, etc., as the case may be.

The suffering which this second person of the trinity undergoes is just what our food undergoes from the time it is first planted in the soil until it is cut down, and becomes bread, and so enters into our bodies and becomes a part of ourselves. In this manner it becomes our savior, and we must believe in him, or it, in order to be saved—not from hell-fire, but from starvation—death!

(To be continued.)

COSMIC EVOLUTION.

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BY C. H. SALEEBY, M.D. (EDIN.) IN "EVOLUTION THE MASTER KEY."

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(Conclusion.)

TIME was when we thought it probable that a nebula was merely a star-cluster, too distant for terrestrial telescopes to resolve into its constituent stars. No advance in the construction of telescopes could ever have answered this objection; but a new astronomy arose, which left the telescope with its limitations and wielded a new instrument, the spectroscope. In its simplest form this is simply a prism, which spreads out a beam of white light into its components, the colors of the spectrum. This was the famous experiment by which Newton proved the composite nature of white light.

Now the spectroscope gives different results according as it is placed in the path of light from a glowing gas or light from a solid body. The spectrum of sunlight is continuous, consisting of bands of colors which shade off into one another. The spectrum of a true gas, on the other hand, consists of a series of bright lights separated by dark intervals, and is known as a discontinuous spectrum. It was shown by Sir William Huggins that the spectrum of a young or chaotic nebula is discontinuous, which is a proof that these nebulae are not distant star-clusters, but are what they appear to be, clouds of gas, often many times greater in extent than the diameter of the solar system. But Huggins applied his spectroscope to the light from a spiral nebula, with the most significant result that its spectrum was found to be continuous. The denser patches in the spiral nebulae, therefore, indicate places where the nebula is beginning to solidify, where planets are beginning to be formed. I say planets, taking the solar system as a type, but we must remember that the nebula from which our system is formed was a comparatively small one.

The most magnificent nebula in the heavens is that in Orion, its place being indicated by the "star" as it appears to the naked eye—which is the middle one of the three that form the sword-handle of the mighty huntsman. This superb object really consists of six stars, enmeshed in and surrounded by a great nebula, which has thus already given birth to six suns.

The Pleiades, which photographic astronomy has resolved into a group of some fifty thousand stars, were probably formed in a similar manner from some nebula of ultra-titanic proportions.

We learn, therefore, that a spiral nebula is formed of more or less solid bodies destined to become suns or planets surrounded by a rare gas, which ultimately attaches itself to them, so that there is produced a system of revolving bodies separated by empty space—empty but for the

presence of the omnipresent ether. This is the present state of our system. But the evolutionist does not imagine that it is final. In an ironical passage Carlyle assures us that "To many a Royal Society the creation of a world is little more mysterious than the cooking of a dumpling," and that "Lagrange, it is well known, has proved that the planetary system, on this scheme, will last forever." The "scheme" is the theory of gravitation, by which, and by which alone, as Carlyle goes on to say, Laplace guesses that the planetary system was made. But Lagrange had not taken all the factors into consideration. It is a deduction from the laws of gravitation that the planetary system will *not* last forever.

Charles Darwin was a foremost champion of the theory of evolution in the realm of biology, and George Darwin, his son, has greatly added to our knowledge of evolution in the realm of astronomy. By a study of the tides he has forecast the future of the solar system. Even at this hour the tides are acting as a brake upon our earth as she rotates, and are lengthening the day by about twenty-two seconds in each century. The terrestrial tides are at present mainly produced, as we know, by the gravitational action of the moon. The moon herself was almost certainly formed by the breaking loose of the matter rolling upon the earth some fifty million years ago, when her surface was molten. The Atlantic and Pacific oceans probably mark the scars left by the two masses, detached from opposite points, which later joined to form the moon. Now the present effect of the tides is so to alter the relative lengths of the month and the day that the moon and the earth will eventually rotate together as if a solid bar ran between them. There will then be no moon-raised tides upon the earth.

But—to ignore the influence of the other planets—the earth will raise tides upon the sun, just as Jupiter certainly does now. These solar tides act as a brake upon his rotation, just as the terrestrial tides act upon the rotation of the earth.

From these alterations in rate of rotation serious consequences may be inferred. The law of the conservation of momentum states that a certain amount of what the mathematicians, in an unfortunate phrase, call "moment of momentum," is present in our system. Not one particle of that finite quantity can be lost by the solar system as a whole. The alterations now occurring in the distribution of this total have led Professor Darwin to predict that the moon will ultimately return to the earth which gave her sudden birth so many ages before; and from these and other considerations, such as the repulsive power of light, which checks the passage of the planets in their orbits, it may further be prophesied that the planets and their satellites must ultimately yield to the gravitational influence of our dying sun and must return to the bosom of their parent. We must imagine the solar system of to-day as then gathered into one

central mass, closely aggregated around that point which, from the first, has constituted its centre of gravity. And what will be the state of this shrunken object? It will be a dark star, a dead sun. There are myriads of such in the heavens. Sir Robert Ball has said that to count all the bright stars that we can see and say, "These are all there are," would be like counting the red-hot horseshoes in England and saying, "This is the total number." This dark tomb of ours will, therefore, be just such another as many millions more. There will be no life upon it. We cannot conceive the depths of its cold, for the nebula has been dissipating energy, in the form of light and heat, into the chilly depths of inter-sidereal space ever since the first hour of its longæval shrinkage.

What is the destiny of this dead sun, among whose constituent electrons, remember, will be these in the printer's ink before your eyes and those in the eyes themselves? Are they forces—"stable in desolation," as Stevenson has it—to be borne onward through infinite space? No; this shrivelled globe, the common tomb of sun and earth and moon and of the bodies of the great that once breathed thereon, may live again. Give it but the consuming embrace of such another voyager, and in a moment a new nebula will be born. The force of their impact will suffice to evaporate their substance into another cloud which will repeat the history of the old. The path of the two dead suns will determine the position of the "principal plane" which will form the ground-plan of the new system. A new system, I say, new in time, alien in place, yet in part composed of the same imperishable substance as the old.

You ask me whence I derived the nebula which I proposed to consider? And I replied that its last stage would indicate its first. We believe that the nebula from which the solar system is formed was itself derived from the impact of two or more bodies, each of which may well have been the dark epitome and consummation of a system such as ours.

We hear much of waves and vibrations nowadays. From the formation of one nebula to its phoenix-like end in the formation of another, is surely the wave-length of the great vibration. Do we want a great measure of time—an *annus magnus*? Surely this, the epoch between two nebulae, might be taken as the unit wherewith faintly and with unutterable unsuccess to measure eternity. The rhythm of universal history, the strides of the eternal, are from nebula to nebula.

And we?—ephemeral dwellers on the doomed satellite of a dying sun; we, to whom a scroll so sempiternal has been unfolded—how does it all strike us, as from our standpoint between two nebulae we survey the Cosmos of which we are, if an ephemeral, yet an inalienable part? For our bodily substance has a past how long and glorious, a future how fraught with possibility! The atoms in the tear wherewith your winking has just now

—for its benefit—moistened your eyeball, where were they when the solar nebula reached out as far as Neptune? Or can you figure them borne on some precedent world and scattered in affright when it collided with another? Or can you trace them further back still, in an illimitable past, or forward to an illimitable future? They may have moistened the eyes of a greater than Shakespeare in the course of the history of the last nebula but one, or, gathered into overflowing tears, they may express the agony of sorrow or the ecstasy of joy in some heart like yours that may beat in the course of cosmic evolution some ten or a billion nebulae hence, after so many more unconsidered paces in the path of the universe.

It seems to me that the fact of the conservation of energy, teaching us that there shall never be one lost iota of power, nor ever has been—considered with the nebular theory, which teaches us afresh and in the authoritative tones of mathematics the lesson of Heraclitus and Herbert Spencer that the Cosmos pursues an eternal succession of cyclical changes—reveals to the imagination a vista of sheer sublimity. This pen can but adumbrate it, yet surely the reader, accepting the vision of matter and energy, eternally indestructible, eternally pursuing this cyclical course, and ever and again giving rise to sentient and reasoning creatures such as himself, may agree with me that here is an epic indeed.

Calls It a "Wooden" Hymn.

The Bishop of Wakefield's Jubilee Hymn as set to music by Sir Arthur Sullivan may contain some music. There is none in the words, which have scarcely common sense. The Bishop begins with a pleonasm :

"O King of Kings, whose reign of old
Hath been from everlasting."

And when he goes on with "Before Whose throne their crowns of gold the white-robed saints are casting," it is clear that he has taken the first rhyme for "everlasting" that he could find, and that he was glad and surprised to get it. The whole "Hymn" is wooden. The Marquis of Lorne's "Psalms" are Pindar in comparison. There is one stanza, however, in the Bishop's ankylopedic collection which is interesting as showing the truly British self-complacency with which he patronizes God and celebrates England :

"For, every heart made glad by Thee,
With thankf^{ul} praise is swelling ;
And every tongue, with joy set free,
Its happy theme is telling.
Thou hast been mindful of Thine own,
And, lo ! we come confessing—
'Tis Thou hast dowered our queenly throne
With sixty year^s of blessing."

The irreverence is not ours, but the bishop's. He makes it clear that even the white-robed saints are casting their crowns in honor of the Jubilee.—*N. Y. Sun.*

The Salvation Army and the Public.

BY JOHN MANSON.

IV. "SOCIAL" WORK AND RELIGIOUS FUNDS.

THERE are throughout the country some 1,500 Salvationist corps or congregations similar to those whose position in London has been examined in the preceding chapter. It is these corps that collect all but a small proportion of the entire sum contributed by the public to all the departments of the Army's work, both "social" and spiritual. It is, however, to the maintenance of these congregations themselves and their oversight by Divisional and Provincial Headquarters, and not to the "social" work, that all but a relatively small proportion of the aggregate ordinary income so collected is devoted, the proportion in question going to the costly maintenance of the International and National Headquarters of the religious department. To imagine that, because the Army possesses a "social" wing, the local corps also are in some effectual way engaged in promoting "social" work, and therefore require the financial aid of the public for that purpose, is a delusion. The delusion is, unfortunately, widespread. "It is the 'social' efforts of the Salvation Army," writes a journal sympathetic to the body, "which have kept this great religious organization sane and wholesome in mind." How efforts made by other people can exercise this salutary influence upon the Army's congregations it is difficult to see, for the truth is that none of these congregations or their officers take any direct part in the Army's "social" work at all. Their efforts are religious only, and the results of these efforts in London we have just seen.....

In January, 1891, at the inception of the Darkest England Scheme, Commissioner Smith resigned his post as head of the "social" wing chiefly because the heads of the Army would not then consent to the separation of the finances of the religious and the "social" operations. "The social scheme," said Commissioner Smith, "would be existing to finance the Salvation Army, which would not be right" (*Letter in the Times*, January 2, 1891). In spite of the subsequent separation of the finances, the undesirable result apprehended by Commissioner Smith has actually come to pass. Ever since the Darkest England Scheme was instituted it has been assisting to advertize and finance the Salvation Army as a purely religious body. General Booth's conviction that "the Army's spiritual work is greater than its 'social'" (*Interview, Tribune*, April 7, 1906) is possibly the explanation of this fact.

The letter issued by the General in March, 1905, in connection with the Army's annual Self-Denial Appeal read as follows :

"DEAR FRIEND,—

"All through the long days of Summer and the dark nights of Winter, the Salvationist is busy relieving the Poor, nursing the Sick, reclaiming the Drunken, raising the Fallen, caring for the Children, preaching Salvation to the Heathen, and seeking the Lost in the market-places, streets and slums of our own dear old Land.

"Self Denial Week is a beautiful opportunity for helping this most humane and Christ-like work, and for giving the Salvationist a little cheer in his self-denying toil. What will you give for the Master's sake?" "WILLIAM BOOTH."

Here it is to be noted that, while five items descriptive of the Army's "social" work are put in the forefront of the appeal, the solitary item of religious work—"preaching salvation" and "seeking the lost" being synonymous—is placed at the end. The front page of the circular reads thus: "The Salvation Army: Self-Denial Week, March 11-18, 1905. We make a little go a long way in relieving the misery of the Distressed. Your help is needed." On another page are some particulars headed, "Economical Philanthropy," showing what various sums of money will accomplish if contributed to the Self-Denial Fund. The objects mentioned are: Children's breakfasts, the "social" workshops, slum officers' work, rescue homes, famine orphans in India, abandoned and destitute women, village day-schools in India, prison-gate homes in Japan, and homes for fatherless children. Here the religious work entirely disappears. Finally yet another page sets out in two columns, "What the Salvation Army Is" on the one hand, and "What the Salvation Army Has" on the other. Both columns are very largely occupied with details of the various "social" activities and institutions which form part of the Army's Darkest England ("Social") Scheme in this country, or which constitute its extra-religious work abroad. Taking the Self-Denial Appeal as a whole, therefore, it is impossible for any reasonable person to deny that it is mainly the "social" work of the Army for which the money is solicited from the public.

To what objects is it devoted? The Balance Sheet and Statements of Account (General Funds for the year ending September 30, 1905) show that £63,114 4s. 10d. was contributed and collected in that year for the Self-Denial Fund by the Army's congregations throughout the United Kingdom. It is improbable, as will appear later, that the members of these congregations themselves contributed more than a small proportion of this total. The other side of the account shows that only £11,291 15s. 4d., or much less than a fifth of the whole sum collected, was devoted to the "social" purposes of the Darkest England Scheme. The remaining four-fifths were devoted to the foreign service general fund, the international training homes, the sick and wounded fund, the junior and young people's work, grants to divisions, the maintenance of British Headquarters, grants to poor corps for rent, junior soldiers' buildings, the general administration of the British territory, and a small portion of the grants made to foreign and colonial territories. These objects, whether at home or abroad, are religious and not "social," but while they are much more costly than the "social" work, the public generally are much less interested in them....

A distinguished friend of the Army has informed the author that in March, 1907, he was led by the criticisms in this book to question some of the collectors regarding the distribution of the Self-Denial money. The answers were various, uncertain, and unsatisfactory. For this the collectors are not entirely to blame. The boxes entrusted to them bore various legends. In 1906 the two apparently most widely distributed were, typographically, somewhat as follows:

PLEASE ASSIST
OUR
RELIGIOUS, SLUM, RESCUE
AND
SOCIAL
WORK.

PLEASE ASSIST
OUR
RESCUE, SOCIAL
AND
RELIGIOUS
WORK.

These inscriptions seem to indicate that those responsible for the appeal were under the impression that both the slum work and the rescue work of are distinct from the "social" work, instead of being merely departments it. In the search for a telling word such details are apt to be overlooked. In 1906 the Self-Denial Fund amounted to £72,726. Out of this the entire "social" work received only £11,305—that is, practically the same amount as it received in 1905, although no less than £9,448 more was collected. How much did the rescue work and the slum work, which figured so prominently in these appeals, receive? The grant from the Darkest England central fund, was, in the first case, £3,550, and, in the second, £2,148. Only a fifth of the central fund, however, was supplied by the Self-Denial Fund. It will, therefore, be fair to say that, out of the £72,726 collected for the Self-Denial Fund, the rescue work benefited to the extent of £710 and the slum work to that of £430.....

The application of General Booth's dictum is sometimes seen in connection with the outdoor collections of the local religious corps. An officer, before beginning this painful but necessary function, will enter the ring for the purpose of impressing upon the audience what "we" are doing in the way of "social" work, the "we" in question being a totally different section of the Army, and the "work" that which is done in the shelters, "elevators," rescue homes, etc., with none of which the speaker or any one present has anything whatsoever to do. It is true that in some instances the officer takes care to mention—though sometimes after the collection is well under way—that the money then being asked is to be devoted, not to these "social" purposes, but to the local work of the corps. Even when this is done, however, the impression is apt to be conveyed either that the local work of the corps is of a similar nature to that which the speaker has just described, or that it is in some essential way instrumental in promoting the Army's "social" work elsewhere..... If, then, the impression is widespread among the public that all Salvationists are chiefly occupied in work of a "social" nature, and that all money given to them goes mainly to promote such work, it is now possible to perceive how that impression has been originated, and to conjecture the nature of the interests that depend upon its maintenance.

(To be continued.)

In a recent school examination a boy wrote: "The Gordian Knot was intied by Lord Kitchener when he took Khartoum and cleared up the tangle into which we had got over General Gordon."

SECULAR THOUGHT.

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The Manitoba School Question Once More.

It was significant that, before leaving London, England, for Canada in January, Archbishop Bruchesi told the *Loudon Times* that "the last had not been heard of the Manitoba School question in Canada." A dozen years ago Mr. Laurier bamboozled the Liberals with the idea that he had made a permanent settlement of the whole matter, but circumstances that have arisen since, as we have pointed out, show conclusively that there was an understanding between the Dominion Government and the Catholic hierarchy that at a suitable time Manitoba's hand should be forced and the settlement upset. An opportunity presented itself when the two new Provinces of Alberta and Saskatchewan were carved out of the North-West Territories and the boundaries of Ontario and Quebec vastly enlarged. Had Manitoba submitted to the Catholic demands, and placed the education of one-half of her children under the uncontrolled direction of the Catholic priests, her boundaries also would have been extended. But the time was not yet ripe.

The latest phase of the matter is now looming up in the Dominion Parliament, a new Bill being about to be introduced by the Government to settle once more the question supposed to have been settled a dozen years ago. This settlement is to give to Manitoba a large extension of territory and right of way to the sea—on condition, however, that she accepts the Catholic terms. If not in full, then, we suppose it will be—so much concession so much territory; but, in any case, the irreducible minimum the Catholics and the Government will accept will be—that in all the added territory the Catholic claims shall be agreed to. In order to avoid the risk of an ugly defeat at Ottawa, the Bill is to be sent first to Winnipeg, and if an arrangement can be arrived at acceptable to the Catholics and which can be pushed through the Manitoba Legislature, the Bill will be brought back to Ottawa and passed with a loud flourish of trumpets as a triumph of statesmanship. If no arrangement can be come to—if the Manitobans refuse to give way to the Catholic demands—then the Bill will

be dropped as quietly as its predecessors have been. In either case, Manitoba and some of Ontario will remain the only parts of Canada east of the Rockies not afflicted with Separate State-supported but priest-controlled Catholic schools, in which education is the smallest item of school work.

The Latest Epistle of St. Murdock.

Our January issue contained an appeal from our friend Mad Murdock—an appeal, however, which we find that many of our friends have taken as a mere joke. We may state here that no editorial or literary work done for the journal has ever been paid for in cash. To earn the approval of their supporters has been the utmost ambition of the editor and his colleagues; their love for the cause of truth and freedom their all-sufficient incentive. But the cap and bells are getting worn and need furbishing up and regilding, times are hard and money scarce, and we would like to get from a few of our friends some slight recompense for our secular saint for the many hours of amusement he has bestowed upon us.

LITTLE CHUNKS OF WISDOM FOR THE NEW YEAR.

Useful and steady let thy life proceed,
Mild every word, good natured every
deed.

—Fitzgerald.

If you make money your god, it will
plague like the devil.—Fielding.

In the supremacy of self-control
consists one of the perfections of the
ideal man.—Herbert Spencer.

The energy of patience, the most
god-like of all, is not easy.—Hopkins.

An able man shows his spirit by
gentle words and resolute actions: he
is neither hot nor timid.—Chesterfield.

Discretion in speech is more than
eloquence. When you doubt, abstain.
—Bacon.

THE DIFFERENCE.

'Twixt optimist and pessimist
The difference is droll:
The optimist sees the doughnut,
The pessimist the hole.

Beware of desperate steps; the darkest
day,
Live till to-morrow, will have passed
away.

—Cowper.

Why wish for more?
Wishing f all employments is the worst,
Philosophy's reverse, and health's decay.
—Young.

THE PRESENT.

Defer not till to-morrow to be wise,
To-morrow's sun on thee may never rise.
—Congreve.

Good nature and good sense must ever
To err is human, to forgive divine. [join;
—Pope.

MORAL COURAGE.

Life is a duty—dare it;
Life is a burden—bear it;
Life is a thorn-crown—wear it!
—Unknown.

HAVE PATIENCE!

Patience a while, till May and June
Bring fervid skies and blue,
A little further on, 'twill soon
Be hot enough for you!

—Atlanta "Constitution."

Book Notices.

ON THE OPEN ROAD. Being Some Thoughts and a Little Creed of Wholesome Living. By Ralph Waldo Trine. Fancy boards, 50c. New York : T. Y. Crowell & Co.

In this readable little volume Mr. Trine puts before us a "Creed of the Open Road,"—a creed which, as he says, is "to be observed to-day, to be changed to-morrow, or abandoned, according to to-morrow's light." We need not say that all the items of this creed meet our approval, but Mr. Trine's exposition of them can hardly fail to have an elevating tendency, especially in the light of his quotation from E. P. Powell :

"Some noble souls are ever dropping into the conviction that at last their pilgrimage after truth is ended. A creed that is anything more than a milestone is a blunder. We must get accustomed to the truth that the mind, with ever-widening experience, must change the horizon of Belief."

The little volume is bound in an original, tasty and unconventional fashion.

HISTORY OF THE CHRISTIAN RELIGION TO THE YEAR 200.
By C. B. Waite, A.M. Sixth edition, revised, with additions. C. V. Waite & Co., Chicago. \$2.50.

This sixth edition of Judge Waite's exhaustive and judicial inquiry into the authenticity and development of the earliest records of the Christian religion deserves all that has been said in its favor. It would be impossible, in the space at our disposal, to give anything like a fair idea of the value of the work. Like "Supernatural Religion," it must be read to be appreciated. That it has reached its sixth edition is good evidence of its great value to all who desire—and what intelligent man does not?—to know all that can be known about "Matthew, Mark, Luke and John, who went to bed with their breeches on," as we used to sing in the days when we went to Sunday school.

In the Appendix Judge Waite makes a strong argument in favor of the real existence of Jesus the Nazarite, or Essene, or Zealot, or Sicari, the last name being derived from *sica*, a sort of dirk-knife (*machaira*), similar to the murderous *machete* carried by Cuban and other rebels with Spanish connections. The Zealots were "excellent and pious" Jews whose zeal for the law led them to use the dagger in order to carry out the Jewish law providing for the immediate and condign punishment of heretics by private persons. Peter was one of the two who carried the concealed dirk in the

little band that followed Jesus the Zealot. Apart from the references in Tacitus and Josephus, there appears to be not only a lack of evidence, but other references and the unbelievable and mythical character of the Gospel stories prevent us accepting the Gospel Jesus as anything more than possibly one of the many Messiahs or Christs that have been produced by Jewish priesthood, credulity, and fanaticism. The references in Josephus and Tacitus cannot be successfully defended, in our opinion.

THE TRUTH ABOUT JESUS: IS HE A MYTH? By M. M. Mangasarian, lecturer for the Independent Religious Society, Orchestra Hall, Chicago. Illustrated, 294 pp., paper 50c. ; cloth \$1. Independent Religious Society, 300 Wabash Av., Chicago.

In this book we have a series of addresses as they were delivered by Mr. Mangasarian, not revised and dressed up for literary style, and the result is a very lively and readable volume, in which all the arguments proving the mythical character of the Gospel Jesus are set out in an unmistakable manner. Mr. Mangasarian considers carefully the various classes of evidence to be obtained under the headings, "The Christian Documents," "Virgin Births," "The Origin of the Cross," "Silence of Contemporary Writers," "The Jesus of Paul Not the Jesus of the Gospels," and others. The arguments are not new, but they are rejuvenated in Mr. Mangasarian's vivid and forcible style. Is the world indebted to Christianity? he asks, and after drawing a series of striking pictures of scenes in the history of Christianity, he says: "But the past is past. It is for us to sow the seeds which in the day of their fruition shall emancipate humanity from the pressing yoke of a stubborn Asiatic superstition, and push the future even beyond the beauty and liberty of the old Pagan world!" In comparing Christianity and Paganism, he concludes that Christianity is not suited to the Western races. We conclude that it is not suited to any intelligent people anywhere. Of the Christian religion it may be said that at the best its God is only an Inference, its Savior a Myth, its Creed a Conglomeration of Contradictions, its Teachings Immoral, and its Church a vast Begging Machine. Christianity has demoralized the Western world.

In Part III. of the work Mr. Mangasarian quotes some current opinions of Jesus, and replies to them with telling effect; replying to some clerical critics in an Appendix.

THE CONFESSION OF SEYMOUR VANE. By Ellen Snow. R. J. Fenno & Co., 18 East 17th St., New York. 80 pages. Boards, stamped in gold.

In this little book Miss Snow gives us a study of the mental phases of a man who, married to a beautiful and attractive woman, falls in love with another woman. The latter, however, though endowed with bewitching

fascination, has also a large share of common sense, and saves the situation, which has nearly cost the wife her life, by a semi-truthful explanation to the wife in a letter to the husband—and by marrying the man's brother. Incidentally, too, she writes poetry by aid of a denizen of the spiritual world who delights in the name of "Theespis," and a volume of this poetry, entitled "Songs of Theespis," is said to be in existence. Miss Snow is the author of several works, chiefly against vivisection and cruelty to animals generally, and deserves encouragement.

THE COMMON-SENSE BIBLE TEACHER. A Medium for Conducting a Bible Class on Evolutionary Principles. Vol. I., No. 1. Published monthly by C. L. Abbott, 242 Endicott Bldg., St. Paul, Minn. 25c. \$2.50 per year.

This new magazine is intended to furnish material for conducting Bible classes on rationalistic lines, and the publishers propose to carry out their plan by providing a new and more correct translation of the books of the New Testament, arranged in the order in which, according to the most reliable authorities, they were written. This will be a boon to all those who are compelled to refer to the old book, and who are often mightily deceived by the present faulty translation. Then the editor will give, not only his own opinions, but those of the most noted ancient and modern writers; many interesting facts necessary to a proper understanding of the subject; and the results of the Higher Criticism. Criticisms and discussions will also be allowed.

In the present issue there is a lengthy and very interesting "Historical Introduction to the Christian Writings," with portraits of Augustus Cæsar and Caius Caligula; a Life of Paul, illustrated with a map; a new and common-sense translation of the Epistle to the Galatians, supposed to have been written in A.D. 46, and the earliest of the New Testament documents; and the opinions of a large number of authorities, from Socrates (on the immortality of the soul) down to Luther and so on to our own day.

The February number will contain translations of Paul's two letters to the Thessalonians. The work is one that should receive large support.

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PRINCIPLES.

1. That, the present life being the only one of which we have any knowledge, its concerns claim our earnest attention.
2. That Reason, aided by Experience, is the best guide for human conduct.
3. That to endeavor to promote the individual and general well-being of society to the best of our ability, is our highest and immediate duty.
4. That the only means upon which we can rely for the accomplishment of this object is Human effort, based upon knowledge and justice.

5. That conduct should be judged by its results only—what conduces to the general Well-being is right; what has the opposite tendency is wrong.

6. That Science and its application is our Providence, or Provider, and upon it we rely in preference to aught else in time of need.

" FOLLOWING HIM "

Christ Jesus was a humble man,
 A simple life he led ;
 With sinner and with publican
 He ate his daily bread.
 He had in all his ten years' span
 No place to lay his head.

He was, whatever you may say,
 A poor and vagrant Jew,
 And if he came around to-day
 'T would raise a fearful stew,
 Should some hotel but let him stay
 Or Church give him a pew !

And yet the priests who vaunt his
 name
 In silk and satin swell,
 Drink costly wines, and eat rich game,
 And sumptuously dwell ;
 And in their arrogance they claim
 The keys to Heaven and Hell !

Papyrus. NATHAN HASKELL DOLE.

The incumbent of an old church in Wales asked a party of Americans to visit his parochial school. After a recitation he invited them to question the scholars, and one of the party accepted the invitation. "Little boy," said he to a rosy-faced lad, "can you tell me who George Washington was?" "Iss, surr," was the smiling reply. "'E was a 'Merican gen'ral." "Quite right. And can you tell me what George Washington was remarkable for?" "Iss, surr. 'E was remarkable 'cos 'e was a 'Merican an' told the trewth." The rest was silence.

MAGNANIMOUS BRIDGET.

" Bridget," said Mrs. Hiram Offer, sternly, "on my way home just now I saw the policeman who was in the kitchen with you so long last evening, and I took occasion to speak to him—"

" Oh, shure, that's all right, ma'am. Oi'm not jealous."—Philadelphia "Inquirer."

SOME OF OUR EXCHANGES.

The Truth Seeker, 62 Vesey St., New York, wkly, \$3 per year. E. M. Macdonald, ed. Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d.; \$2.50 per yr. Literary Guide, mon., \$1 per yr. (incl. quarterly supplements). Watts & Co., London. The Open Court, 1322 Wabash Ave., Chicago, Ill., mo., 10c., \$1 a year, Dr. Carus ed. Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed. To-morrow, 139-149 East 56th St., Chicago, Ill., mon., 10 cts.; \$1 a year (for. \$1.50). Metaphysical Magazine, 500 Fifth Av., N. York, mthly, 25 cts.; \$2 a year (for. 10s.). Blue Grass Blade, Lexington, Ky., weekly, \$1.50 per yr. J. E. Hughes, ed. and pub. Humanitarian Review, Los Angeles, Cal., mo., 10c., \$1 a year, Singleton W. Davis, ed. Ingersoll Beacon, 78 La Salle St., Chicago, Ill., mo., 5c., 50c. year, W. H. Maples, ed. The Conservator, 1624 Walnut st., Philadelphia, mo'ly, 10c.; \$1 a yr. H. Traubel, ed. The Adept, Crystal Bay, Minn., mo., 25c. a year. Astrological. Frederick White, ed. The Balance, mon., 10c.; 50c. yr. J. H. Cashmere, ed. 1700 Welton St., Denver, Col. Vegetarian Magazine, mon., 10c., \$1 per year. Chicago, Ill.

Altruria, mon., 10c., \$1 per year. 12 Mount Morris Park West, New York.

Swastika, mon., 10c., \$1 per year. 1742-46 Stout St., Denver, Colo.

LA PENSÉE, wkly, 6 fr. per ann.; 13 Rue du Gazomètre, Bruxelles, Belgique, ed. Et g. Hins.

GNANODAYA, monthly, 1 Mof. Rp. (50 c.) per ann.; Bhakti Marga Sabha office, Bangalore City, India.

THE KALPAKA: a Magazine of Knowledge, monthly, Rs. 3 (\$1.50) per ann.; ed. T. R. Sanjivi; pub. by Latent Light Culture, Tinnevelly Bridge, South India

VOLNA' MYSLENKA (Free Thought), monthly, K. 4.80 per ann.; e¹. Jul. Myslik. Správa Volné Myslenky, Kral. Vinohrady, Prague, Bohemia.

A SHORT HISTORY OF THE INQUISITION: WHAT IT WAS AND WHAT IT DID. Illustrated. 645 pages. New York: Truth Seeker Co., 62 Vesey St. \$2; by post, \$2.25.

SPIRIT, MATTER AND MORALS. By R. Dimsdale Stocker. Fcp. 8vo, cloth. 75c.; paper cover, 35c. Owen & Co., London.

HAECKEL'S LAST WORDS ON EVOLUTION. A Popular Retrospect and Summary. By Ernst Haeckel, of Jena University. Translated from the Second Edition by Joseph McCabe. With three plates and Haeckel's latest Portrait. Royal 8vo, cloth, \$1.75. London: A. Owen & Co., 28 Regent Street.

An American edition of the "Last Words" has been published by Peter Eckler, of New York, handsomely printed in large type, good paper and binding, portrait and illustrations as in the original, price \$1.

A SHORT HISTORY OF FREETHOUGHT, ANCIENT AND MODERN. By John M. Robertson. Two volumes, demy 8vo., cloth, by post in Canada, \$7 Watts & Co., London.

The most valuable record of Freethought progress yet published.

REPORT OF THE INTERNATIONAL FREETHOUGHT CONGRESS held at St. Louis, Mo., October 15-20, 1904. Published by the Truth Seeker Co., 62 Vesey St., New York. Copies to be had, price 50 cts., by addressing Mr. E. C. Reichwald, secretary, 141 South Water St., Chicago, Ill.

A TRIP TO ROME. By Dr. J. B. Wilson, M.D., President National Liberal Party Associate Delegate to the First International Freethought Congress at Rome, September, 1904. Lexington, Ky.: J. E. Hughes, Publisher. Demy 8vo., 35c. pages, cloth bound, \$1.25, post paid.

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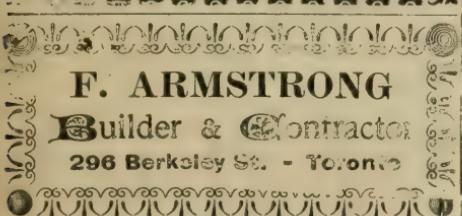
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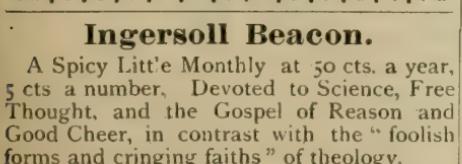


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VERACITY OF THOUGHT THE SAVIOR OF MAN.

If I may speak of the objects I have had more or less definitely in view since I began the ascent of my hillock, they are briefly these : To promote the increase of natural knowledge, and to forward the application of the scientific method of investigation to all the problems of life to the best of my ability, in the conviction—which has grown with my growth and strengthened with my strength—that there is no alleviation for the sufferings of mankind except through veracity of thought and of action, and the resolute facing of the world as it is, when the garment of make-believe by which pious hands have hidden its uglier features is stripped off.

—THOMAS H. HUXLEY, "*Essays.*"

SOME COMICAL ASPECTS OF CHRISTIANITY.

AMONG the many grotesque features that always accompany ecclesiastical functions, none are more absurd and comical than those that attend the election of a bishop or the appointment of a new preacher, unless it be those arising out of a charge of heresy or a disputed point of doctrine. During the past few weeks Toronto has had a surfeit of comical incidents arising out of two such events.

The first of these events was the election of a Bishop of Toronto, in the place of the late Mr. Sweatman, who was elected about thirty years ago. "History repeats itself" is a common remark ; and we may say that it is a matter of certainty that to some extent the remark is true, though it must always be admitted that, as circumstances change, history can be only partially repeated. Though the recent election of a bishop to rule over the Toronto Anglicans had many features

in common with that of thirty years ago, points of difference were not lacking. Clericals and laymen were still as determined as ever to elect their chosen representative or prevent the election of his opponent, but the old bitterness had been greatly modified. A generation of Higher Criticism, heresy disputes, and newspaper discussions on religious matters has not been lost upon the preaching fraternity, and men with any pretensions to intellectual culture are glad to take advantage of the more rational ideas of the thinking public and leave the acerbities and crudities of the orthodox faith to the tender mercies of the Crossleys and Torreys and Billy Sundays of latter-day revivalism. And so it happened that the acidulous aspect of even Sam Blake's countenance gave place to a more or less saccharine look as he "roared like a sucking-dove," rather than in his usual leonine tones.

Not that there was any attempt at conciliation. Oh, no ; it has not come to that yet. The "United" Church of England and Ireland is still as disunited as it was in Tractarian days, though the leading sects assume a tolerant manner towards each other. And here is the point where one comical feature presents itself. The High Church party pretends (following the Catholics) that the Church itself is the chief revelation of God to man, the Bible being, as it were, only so much "collateral." If this be granted, we see no alternative to admitting the same claim for every human institution, and the validity also of the poet's dictum, "Whatever is is right." But the Low Churchmen reverse the order of the Church's authorities and place their chief reliance upon the "Protestant Bible," which they claim should be open to every man's interpretation and judgment. "Every man his own priest!" is their motto, but the funny thing is that they have no more toleration for those who claim their boasted right of private judgment than have the High Churchmen. They seem to wrangle over their idiotic dogmas in order to interest their thoughtless dupes.

The best explanation of the changed attitude would seem to lie in the fact that the more intelligent section of the church is beginning to feel the absurdity of dogmatic disputes in face of the fact that the foundations of the whole cult are steadily but surely being washed away by the rising tide of archæological discovery and scientific progress. The uncultured mass may for ages still run after the Booths and Torreys and other blatant and unscrupulous declaimers, but the number of men

who read, and thus catch something of the modern scientific spirit—the spirit of perfect loyalty to truth—appears to be on the increase. That hypocrisy should be rife is an inevitable result of the strong hold the church has secured upon the upper classes as a social institution. The Church should be regarded as a great club, the preachers as the organizers of its entertainments, the Bible and Prayer and Hymn Books as the ritual, and Christianity as the club shibboleth.

THE ELECTION OF AN ANGLICAN BISHOP OF TORONTO.

The Synod itself was a masterpiece of clerical vaudeville. About three hundred preachers and laymen, representatives of the various parishes of Toronto diocese, met in the cathedral to elect a bishop, every precaution being taken to prevent any of the usual accompaniments of corrupt elections. After full service of prayer and praise, benediction and malediction, etc., the Synod proceeded to vote. "Deeply imbued with a sense of responsibility to God," "filled with the Holy Spirit," and so on, each delegate was called upon in turn, advanced to the altar, and handed in his ballot. When the ballots were all in and counted, it was found either that the Holy Spirit had not been directing the affair, or, if he had, that he had made an awful muddle of it. No candidate had received enough votes to secure for him the right to wear a mitre, sit upon a throne, and carry a shepherd's crook. To this extent history had repeated itself. And it went on repeating itself. Caucuses were held, wires were pulled and efforts were made to secure just a few more votes to carry the election, the Holy Spirit was again praised and thanked and blessed and invoked; and a second collection of ballots was taken up—with the same result as the first. Evidently, the Holy Spirit was not in it.

Two whole days were spent in this elaborate farce, the supporters of both Thornloe and Cody, the opposing candidates, swearing they would "stand to their guns and die in the last ditch rather than surrender." Finally, history repeated itself some more, and a "weak compromise" was agreed upon in the person of Mr. Sweeny, whose success was greeted with a great outburst of "Praise God from whom all blessings flow!"

Just imagine a crowd of cultured and trained clergymen and professional and business men disputing and wrangling, wire-pulling, cajoling and otherwise electioneering like a common

political caucus, in order to elect their candidates, and all the time pretending that their "god" is directing their efforts!

And imagine these same men bursting into a song of praise to the god who had only helped them to defeat, and had left them, as far as they could tell, entirely to their own devices! Is it possible to regard them as anything else than a set of self-conscious hypocrites?

THE BRAWL IN THE METHODIST CHURCH.

The Rev. George Jackson, of the Sherbourne St. Methodist Church, Toronto, is the central figure in the other event to which we have referred, though his efforts as Clown in this Methodist show have been outrivalled by those of Dr. Carman, the Methodist Pope. Not that Mr. Jackson is of very much account as either a heretic or a Bible critic; if he were, he could not remain for a day longer in any Methodist pulpit. But he has aroused the half-atrophied Demon of Schism—the demon, indeed, which has been the chief benefit Protestantism has conferred upon the West.

The greatest work of the Reformation was not so much to stimulate the search for truth or to oppose superstition, as to create a new Authority—a new Pope, and in process of time to produce the many schisms, each with its own God-appointed and infallible authority, which have marked the development of Christianity into its present crazy-quilt aspect. And, as in the case of the first great schism, opposition to the heretic has always been excited, not so much by reverence for the Old Faith, as by a feeling that the New Faith would damage the power and lessen the loaves and fishes at the disposal of the Old Authority. This last point is one that stands out most conspicuously in Dr. Carman's letter denouncing Mr. Jackson's opinions:

"It ought to be understood that Mr. Jackson is neither a minister nor a member of the Canadian Methodist Church. Nor is he amenable to any of our conferences or courts, but a 'free lance,' not responsible to any body in particular, and it is something of a problem to say who is responsible for him. He comes to us in Canada as a minister from Britain, hired as an assistant, it seems, to a church in this country, under some such arrangement as I trust may never be repeated in our Methodism, dishonoring and submerging the regular pastorate, and throwing wide open the doors to all manner of irregularity."

This trade union cry sufficiently shows Dr. Carman's spirit. As a matter of fact, he seems to have totally and consciously misrepresented Mr. Jackson's position in the church, for he must have been fully aware that the latter's engagement at the Sherbourne St. Church had been regularly confirmed by the Toronto Conference, as Mr. Jackson states in a letter to the newspapers, which clearly shows that Dr. Carman is as much of a Jesuit as he would like to be of a Pope.

THE CAUSE OF THE HUBBUB.

The disturbance originated in a lecture given before the Y.M.C.A. members by Mr. Jackson, which was one of a series arranged by the Directors to enlighten the young men. In this lecture Mr. Jackson took occasion to give his views on recent Biblical criticism, and expressed his opinion that the first eleven books of Genesis could not be defended as statements of historical fact. This roused the older Methodists, and led to Dr. Carman's letter denouncing Mr. Jackson. The latter, however, says it is not fair to condemn him upon a condensed newspaper report, which could not give a fair idea of his views contained in an essay of 6,000 words. The essay had been prepared for delivery at the men's meeting in his own church, and was repeated by request at the Y.M.C.A., and he thinks if people will wait till it is published in full they will see that there was nothing for Dr. Carman to quarrel about. It is strange, however, that as soon as Mr. Carman wrote his letter, the directors of the Y.M.C.A. cancelled the other lectures of the course, for fear some of the lecturers might imitate Mr. Jackson in giving the young men something to think about. How far Mr. Jackson has got out of the toils of superstition in which he has been trained may be gauged from his explanation of his present position. He says he is preparing a paper on the subject to be read at the next men's meeting, and in it he will discuss the question, "Does the Old Testament Contain a Divine Revelation?" and this paper, he says, is to be "from first to last one long, emphatic, unequivocal affirmative!" What this may actually mean we do not like to guess; but some may imagine he has a good explanation to give of his position when he says :

"And within the compass of that answer, let it be clearly understood, I include the early narratives of the book of Genesis. Indeed, in my address

at the Y.M.C.A. I distinctly stated (quoting and endorsing the words of Dr. Denney) that the man who cannot hear God speak to him in the story of Creation and the Fall, will never hear God's voice anywhere. Where, then, it will be asked, do I differ from some of my brethren? Simply in this: that I cannot accept their reading of some of the literary forms through which it has pleased the Divine Spirit to communicate his will to men. The religious value of the first eleven chapters of Genesis is as much to me as it is to them, but where they see history and science, as well as spiritual truth, I can see spiritual truth alone. I may be wrong in this, but, even if I am, is my heresy of such a character as to justify the anathemas of the general superintendent? Moreover, right or wrong—and here I speak from personal knowledge—I do but share the common belief of almost all the most trusted leaders of evangelical Christianity throughout Great Britain to-day."

We quite agree with Mr. Jackson that if a man cannot hear God's voice in the Genesis story of the Garden of Eden he will not hear God's voice anywhere. We believe Mr. Jackson could make out fully as good a case in favor of the Divine Inspiration of Jack and the Beanstalk; and if a man can't hear God's voice in the story of the Forty Thieves, we do not think he ever will hear it anywhere else.

The most comical part of Mr. Jackson's position is the fact that he thinks it possible to reject the Biblical myths and traditions because they are contradicted by science and philosophy, and yet to retain them as revelations of God's will in spiritual matters. As if it were possible to erect any substantially true and useful ethics upon a false and absurd foundation. As if divine intelligence could find no better plan of teaching morality than by laying a foundation of parables or fictions—not, like those of the New Testament, of a more or less illustrative character, but—fictions totally subversive of truth and morality.

What, too, could be more ridiculous than Mr. Jackson's contention that the explanation contained in his 6,000 word lecture might prove his loyalty to orthodoxy when he rejects as myth the whole basis of Christian dogma? This is about as sensible as would be a lengthy explanation by a Christian Scientist that, though he had stolen a man's money, he had very scrupulously returned the pocket-book containing it, and all the man need do would be to imagine the money still inside it and he would not be injured.

OPINIONS OF OTHER PREACHERS.

Whether Mr. Jackson is honest or not is a matter we cannot decide. It is a fact that he is getting a good salary for preaching Biblical "truth," and Mr. Carman is also interested in a financial way in his job. The presumption is strongly against the honesty of both men, with the odds in favor of the old Superintendent, who is looking after the interests of his trade union. If they are honest, their brains must be defective. And there are a good many others in the same fix. For what Mr. Jackson says is undoubtedly true—that most of the "trusted leaders of evangelical Christianity in Great Britain" are really of Thomas Paine's opinion in regard to the Bible, though they profess to read in it some sort of Divine Revelation. As Prof. McCurdy, of Toronto University, says:

"Dr. Carman grossly misrepresents the position of modern scholarship. No thinking student of the Bible to-day holds such views as he puts forward. The reason of the attack, I should say, is a desire to hold Mr. Jackson *in terrorem* to the large body of Methodists, in view of his approaching connection with the staff of Victoria College."

Dr. Milligan, Presbyterian, preacher of Old St. Andrew's Church, says :

"The views of the Rev. George Jackson are in accord with those of the deepest scholars. One of the recognized theological works of the present time is entitled 'Legends and Myths of the First Eleven Chapters of the Book of Genesis.' . . . Dr. Carman is entirely wrong in suggesting that Mr. Jackson came to Canada in any furtive way."

In the Methodist Church itself opinion is very divided, the one fact that stands out most prominently being that the mass of the laity do not seem to care much what a preacher thinks so long as he is a vigorous speaker, a capable organizer, and an agreeable man generally. The people have passed that stage reached by the returned Presbyterian traveller whose heart was warmed to the giving point when he heard once more the good old Presbyterian doctrine of Universal Damnation preached in his native village church; but they still stick out for some sort of Divine Revelation, they still demand a Savior and a future life in heaven or in hell, and the preachers are compelled to deliver the goods. But it is a sign of some progress that so many of the best preachers should openly

express their doubts about a part of the business, even if a child might well be able to laugh at the whole of it.

A few honest believers have been found among the Methodist laymen, if not among the crowd of salary-grabbing preachers. At Peterborough, Ont., a Mr. Mason, member of the official board of a Methodist church, gave up his position because, as he explained in a letter to the newspapers, having called the attention of the board to the matter, and for a vote censuring Mr. Jackson, he found not one member to support him, though two ministers were also present. To his amazement, he was told that "all learned men believed as did Mr. Jackson," and only raised a smile when he asserted that he fully believed the Bible from Genesis to Revelation.

One Toronto preacher, whose name is not given, told an interviewer that "if the ministers preached what they really believed they would all lose their jobs." And this is where the shoe pinches. While the preachers pretend that they are preaching "the truth as it is in Jesus," and that that belief is the foundation of good living and morality, they know that their preaching is false from their own experience; but they are compelled to continue their hypocrisy because of the ignorance and bigotry of their followers.

FOUR-DIMENSIONAL SPACE.

Our valued contemporary, the *Scientific American*, has recently been stirring itself on the question of "Space of Four Dimensions," on which important question so much interest has been aroused that at length a friend of the journal, whose name is not disclosed, has offered a prize of \$500 for the best essay setting forth a "popular explanation of the Fourth Dimension," in language which will make it clear to "the ordinary lay reader." Among the editorial staff of the *Scientific American* there is a gentleman of mathematical ability named J. Springer, who has contributed several articles with apparently this very object in view. In reply to one of these explanatory articles the editor of SECULAR THOUGHT wrote a short reply pointing out the many fallacies involved in Mr. Springer's article, but the reply has not been published. Instead, though Mr. Springer has really said all that can be said on the subject, the offer we have referred to above has been issued. If any of our friends choose to try their hands

at the question, the prize of \$500 appears to be awaiting the success of their efforts. In the *Scientific American* of the 21st of March last they will find an article by Mr. Springer, entitled "The Fourth Dimension Simply Explained," which will give them all the necessary information. The only remark we need now make on it is this, that if Mr. Springer does not obtain the prize, we are afraid nobody else will be able to secure it.

SOME MANIFEST FALLACIES.

Beginning with a reference to the danger of reasoning by analogy, and assigning to it only its proper value as a "guide-post to the unknown," Mr. Springer purposed to use it in an "attempt to fathom the unknowable!" Then, admitting that mathematicians have "let go somewhat of the usual rigor of their logic," in building fantastic and fairy-like structures and castles in the air, he asserts that by such means "they have arrived at the conception of the fourth and higher dimensions by a relaxation in demonstration." If this means anything more than a joke at the expense of "the lay reader," it is this: that some mathematicians have discovered a mare's nest by reasoning like lunatics. Then, after an elaborate exposition of the production of lines from points, surfaces from lines, and solids from surfaces—open to the fatal objection that points lack size altogether, and that lines and surfaces lack all substance, our mathematical adept continues:

"Now, in our world it is possible to move a point and generate a line, to move a line progressively into new positions and generate a surface, and to move the surface progressively into new positions and generate a solid, but not to take a further step and move the solid progressively into new positions. Our experience stops right here. We live in a space of three dimensions. But mathematics raises the question: Is it necessary to stop here? May it not be possible so to displace a solid that every point will take up a position not included in the old complex of positions? Let us be clear at this point."

By all means, let us be clear, but what Mr. Springer says in continuation seems by no means to be at all clear. He thinks it possible so to move an ink-bottle that some parts of it may be made to take up new positions, but, says he, "our experience knows nothing of a solid moving continually into an entirely fresh position." So that we must reject the old

story of Luther, that the Devil appeared to him, and that he threw the ink-bottle at the visitor and smashed the ink-bottle against the wall. The ink-stains are still on the wall, we believe, to prove its truth, but necessarily the story is a myth, if Mr. Springer is a trusty leader.

So far, the whole argument depends upon a confusion of the mental concepts of points, lines, and areas—mere measurements of distances—with the solid substance of material bodies; and when we remember that these mental concepts are devoid of all substance, that an *infinite* number of points are conceived as existing in every line, an *infinite* number of lines in every surface, and so on, and that each is devoid of all thickness, the fallacies involved in the arguments will be apparent.

THE INHABITANTS OF SPACE OF ONE DIMENSION.

Mr. Springer then goes on to show us how to apply his reasoning. His exposition is so excruciatingly funny that we should like to produce it in full, but space forbids. He says:

“Conceive a world of one dimension—say the circumference of a circle. Unless the inhabitants of this world are mere points, they are arcs of this circle, and the objects in such a world would consist of points and arcs. No other figures or shapes would be possible.”

Recalling that points and lines are simply positions “without breadth or thickness,” what does Mr. Springer mean by “inhabitants?” He says such an inhabitant “could not take food into its interior.” But how can a line or a point have an interior? And then, after a number of absurd hypotheses regarding this one dimensional world, he goes on :

“Beings in a world of two dimensions—say on the surface of a plane—would enjoy an increased variety. . . . They could congregate in cities. They could have means of transportation, but the vehicle body would partially or entirely surround them, and convey them over the surface by dragging. There would be no surface friction, so, perhaps, this would not be disagreeable.” etc., etc.

Now, just imagine a sane mathematician talking like this. Imagine travellers in a world of “length and breadth, but without thickness,” being *surrounded* by a vehicle! If any thickness at all be allowed, why not instance the world we are now living in? Practically, the human race is confined to a

very thin stratum of the earth's crust—equal about to a sheet of paper on a globe one foot in diameter. This is near enough to Mr. Springer's imaginary two-dimensional world, if any thickness at all is to be allowed ; and we may ask, why should his inhabitants not know as much about the world they live in as we do about ours ? But it will be seen that the whole argument is based upon a foolish fallacy that would disgrace a Hottentot. This fallacy is, that there can be *space* of one or two dimensions. The very definition of the terms used excludes the possibility of any such thing existing ; and Mr. Springer's analogical reasoning—like much more of the same sort of stuff—depends upon the use of his terms in a double sense. He regards points and lines alternately as solid spaces and as mere measurements of distances.

“LIFE” IN INFINITELY THIN SPACE.

One of the funniest points Mr. Springer makes is in reference to the “life” his inhabitants would lead in space of one or two dimensions. In space of one dimension—“length, without breadth or thickness,” say, the circumference of a circle—the inhabitants could never know anything of their neighbors except the one immediately in front and the one immediately behind ! How would this be for crush night at the opera ? What would happen if an inhabitant suffered from “swelled head ?” Then, plainly, only one ray of light would be possible, and “collisions would take place with absolutely no warning !” And if a collision did occur, might we not ask, would it be a case of the immovable being struck by the irresistible ? For, if there was no room to expand,—here we must stop. Mr. Springer is a mathematician, and what he doesn't know about space of one dimension would be hardly worth reprinting, and certainly no common layman could understand it.

In space of two dimensions, Mr. Springer says, the citizens could superpose one triangle on another of similar shape, and verify their likeness ; though how this could be done in a world of “length without thickness” we are not told. But if they were shown two similar triangles, but with the angles reversed, they could not turn one over the other on account of their space limitations. But Mr. Springer overlooks the trifling fact that these space limitations would prevent his

inhabitants placing one triangle over the other at all. And that, indeed, in his "space" of one or two dimensions no such thing as a triangle could be seen at all. All that could be seen, in the first case, would be the end of a line, and in the second case, the side of a surface.

And if Mr. Springer had the thinking power which his mathematical training should have given him, he would see at once that there is no such thing at all as "space" of either one or two dimensions. The very definitions of lines and points exclude the possibility of such a thing as space in connection with them, and all Mr. Springer's "argument by analogy" is so much waste rubbish without any meaning.

THREE AND FOUR-DIMENSIONAL SPACE.

"So, then," says our learned scientist, "we may very well argue that the existence of a fourth dimension may be a fact. If such a dimension exist, it would be possible for us to pass into it and become immediately invisible to those conscious as we now are of but the three dimensions!" This is what is called argument! Having laid a foundation for it in the postulation of impossible inhabitants of a non-existent world, and in grotesquely fanciful ideas as to the actions of such unsubstantial beings, we are asked to believe that, because such imaginary beings could not understand space of three dimensions, our inability to understand space of four dimensions is no argument against it.

There is something alarming, too, about Mr. Springer's dissertation on the new dimension :

"For, passing into the fourth dimension, we should pass out of our present world. It would be impossible to confine a person having the secret of this dimension by the six surfaces of a prison cell. His slightest movement in the direction of a fourth dimension would put him at once out of three-dimensioned space. It would be well for him to take care just what he did when in four-dimensional space, as upon coming back into space of three dimensions he might be much changed. It will be remembered that when one of the triangles in Fig. 2 was turned about in three-dimensional space, its parts were found to be reversed when it entered space of two dimensions!" etc., etc.

We suppose a man might return from four-dimensional space turned inside out !

Then watch Mr. Springer's logic. Having told us that a moving point generates a line, a line moving in any direction except that of its length produces a surface, and a moving surface a solid (all related), he argues that a person having the *secret* of the fourth dimension could at once disappear in it ! This beats Spiritualism and Theosophy. And then, says the Fourth Dimension man, a straight line—the shortest distance between two points—might be much shortened by the new dimension ! Why not eliminate time and space entirely ?

There is money in this sort of talk, we suppose, and no doubt the New Thought people will get some of it as soon as they "catch on." That the Spiritualists have not been able to utilize it for their materialization and disincarnation tricks seems the most conclusive argument—beyond common sense—against it so far as we know. But what in thunder does the *Scientific American* take to it for? Surely it does not imagine that it is forwarding scientific inquiry by such mind-muddling trash. Perhaps its real opinion is indicated by the fact that it has fixed the 1st of April as the date for sending in essays.

"THE INGERSOLL BEACON" AND THE GOD IDEA.

The editor of the *Ingersoll Beacon* makes some comments in his issue for March upon our editorial under the heading, "What Is Atheism?" in our February number, in which he says :

"In an editorial in *Secular Thought*, under the heading, 'What Is Atheism?' we find this statement: 'There is no way in which the God idea can be rationally defined.' We disagree with brother Ellis here. In our way of thinking, the God idea can be as fully and as correctly and as rationally defined as can any other idea."

We would call Brother Maple's attention to our opinion that the rational way of dealing with this matter would have been to follow the paragraph we have quoted with the rational definition he says can be given. This would have saved him from any fancied necessity for making his following remarks, to some of which we may refer on a future occasion. In the meantime, we hope to see the correct definition in Brother Maple's next number. We are fully aware that our information is very defective, and shall be delighted to add the word "God" to our limited vocabulary of names to which we can attach some definite meaning.

ANDREW JACKSON, THE MAN WHO DID THINGS.

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(EXTRACTS FROM AN ADDRESS BY B. F. UNDERWOOD BEFORE THE JEFFERSON CLUB, QUINCY, ILL.

—:0:—

ANDREW JACKSON was one of America's greatest men, one of America's most honored sons. Three of his ablest and best known contemporaries were Daniel Webster, Henry Clay and John C. Calhoun. While Jackson did not have the massive intellect of Webster, did not possess the irresistible eloquence of Clay, and was incapable of the merciless logic of Calhoun, yet, judged by what he and they did, of the four men Jackson was the greatest. He was, like Washington, great in war and great in peace. He was too militant in spirit, but he was intensely human in his desire for the welfare of his countrymen.

Jackson will ever be a unique character, a picturesque figure, a commanding personality in American history. Of humble origin, the son of a poor Irish immigrant, born in a log cabin on the border between North and South Carolina, in 1767, two years after his father's arrival and a few days before his father's death, without opportunities for education, which, in his youth, hardly went beyond "the three R's," this man organized victories out of his own subjective forces and rose from obscurity to be the foremost American of his time, achieving a greatness that added to his country's fame, and the lustre of which has not been dimmed by the many succeeding years, crowded, as they have been, with great historic events, and the brilliant careers of many Americans whose fame is as deathless as his own. As we associate the name of Aristides, the Athenian statesman and general, with the idea of stern justice, the name of Timoleon with disinterested service, so we identify the name of Jackson with indomitable courage, sturdiness, patriotic devotion, and energetic activity in the service of his country.

Jackson was not born great; he did not have greatness thrust upon him; he became great by what he did. In peace and in war he accomplished great things. He was not an ideal man; far from it. He did not live in times and places when the conditions, social and moral, were ideal. If he had lived an ideal life we never should have heard of him. Perfect men do not exist outside the dreams of girls and the writings of romance. When and where Jackson was born and reared, and came into active life, even an approximately ideal character, from the philosopher's point of view, would have lived and died unnoticed and unknown, except by his nearest neighbors, and they perhaps would have regarded him with pity or con-

tempt. To have direct influences men must be in touch with their fellows ; must share their virtues and their faults ; must be *en rapport* with the common people, and united to them by common sympathies, common aims, and common ambitions. "All originality is estrangement." A great intellectual genius, a man of science or of philosophy, must wait for his views to become recognized, for his ideas to percolate down through many strata of thought before he can expect popular recognition ; and usually such men are appreciated by the people only years after they have departed from "this bank and shoal of time."

Primarily a Man of Action.

Jackson primarily was a man of action. He was plain and practical, and he dealt with the common affairs of life, not with metaphysical, transcendental or speculative problems. He was thoroughly utilitarian and his mind was occupied with social and political affairs, as well as personal matters, and for him mere abstractions and theories had no value, had no interest whatever. It was his common sense, his power of will, his energy, his sagacity in worldly matters, that made him the dominant character that he became ; that made him the leader of men ; that made him the seventh president of the United States.

The Anniversary of New Orleans.

Indeed, the day on which we commemorate Andrew Jackson is not the anniversary of his birthday, which was March 15, 1767, but the anniversary of the battle of New Orleans, in which "Old Hickory," with 6,000 men, defeated 12,000 British veterans, some of Wellington's seasoned troops, who had served on the Spanish peninsula. This British force was commanded by Wellington's brother-in-law, the brave Sir Edward Packenham. The credit of American arms on land and sea, as one of the newspapers of that day said, was restored, and the wonderful effects of the news were enhanced by the reports of peace which followed a few days later.

Jackson the First Western President.

Jackson was our first Western president, and his election marks the rise of the West in importance. Before his election our presidents had been of aristocratic tastes, possessing the advantages of a fine education (if, in this respect, we except Washington) and social training. Although Jackson came to the presidency as a great military hero, whose fame always captivates the multitude, he was without training in statesmanship, without book learning, without the influence of social advantages, without wealth ; yet, representing, pre-eminently, the qualities most admired by the people, he entered upon the duties of the office with a prestige exceeded by none of his predecessors. In spite of his lack of culture, his defects of

temper, the crudeness of some of his methods, and his autocratic disposition, his presidency was as remarkable for its success as any in the history of the republic. It was marked by the introduction and rapid development of railroads, ocean navigation, agricultural machinery, the anthracite coal industry, friction matches, the modern type of the daily newspaper, the rise of the abolitionists, and the beginning of Western cities, including Chicago.

Jackson's probity, courage, loyalty to the union, and the soundness of his instincts and intuitions made up largely for the deficiencies of his character, whether innate or due to his lack of opportunities for gaining larger knowledge. Jackson's eight years of administration, 1829-1837, were marked by a very perceptible rise of the people to power. A purely democratic regime began with his inauguration into office. Jackson, springing from the people, was in sympathy with the masses as against the classes. He was the people's president, and the people respected, honored, and loved their champion of humble origin and homely virtues, with infirmities of temper and directness and bluntness of expression, accompanied with a firmness that was like Gibraltar, and a courage that never failed before an enemy.

The war with Great Britain was complicated with an Indian war. The westward progress of the white settlers toward the Mississippi river gradually drove the Redskins from their hunting grounds and the celebrated Indian chief, Tecumseh, formed a scheme of uniting all the tribes between Florida and the Great Lakes in an attempt to drive back the white man. This scheme was partially frustrated when Tecumseh's brother, known as The Prophet, attacked Gen. Harrison at Tippecanoe and was overwhelmingly defeated. But the war with Great Britain renewed Tecumseh's opportunity and his principal ally in assault was a half-breed Creek chieftain who, at the head of 1,000 Creek warriors in 1813, slaughtered more than 400 men, women and children. The Southwest was aroused and Jackson, then suffering from a wound received in the unhappy Benton affray, took the field at the head of 2,500 men, and from that time he had an opportunity to show his military ability, his unrivalled capacity as a leader of men, his pluck, his sagacity, and his powers of achievement in spite of every obstacle. Among the officers who served under him were Sam Hueston and David Crockett.

A Brief Summary.

We need not trace Jackson's military career, but it should be remembered that the Creek war was one of critical importance, and that its immediate effects upon the conflict with Great Britain were very great. It made possible the victory of New Orleans. Jackson's promotion to the rank of

major general in the regular army in May, 1814, his occupation of Mobile, his storming of Pensacola and driving the British from Florida—for which he was stupidly condemned by the Federalist press—and his appearance at New Orleans Dec. 2 to encounter a formidable British force which occupied the city for the purpose of making a conquest of the Lower Mississippi valley and to secure for Great Britain the western bank of the great river, his invasion of Florida in 1818 while the United States was negotiating with Spain for the purchase of that country, praised by his friends and censured by his enemies, his election to the United States senate in 1823, his nomination for president in 1824, his defeat, his nomination in 1828 and 1832 and his two terms of service—these are but the outlines of a career marked by stirring events and a period during which the life of Jackson was a large contribution to the history of the republic.

"The Spoils System."

Jackson's name is usually identified with the origin of the "spoils system." He certainly gave it the support of his influence, although its origin dates far beyond his time. It had its inception with the beginning of popular government in the reign of William the Third. The first reform was merely the substitution of parliament for the crown as the source of office and of official corruption. Great English statesmen, like Bolingbroke and Walpole, with the enormous patronage at their command, employed it to strengthen and perpetuate their power or that of their party. Various reformatory changes were made from time to time, but it was probably the demoralization of the Indian service that awoke the British party leaders to the necessity of more sweeping methods of reform than had hitherto been employed, and from that time the reform has steadily increased in Great Britain. It is certainly unfortunate that when the vicious system was on the wane in England it was instituted in this country, following the bitter campaign which resulted in the election of Jackson. The doctrine enunciated in the declaration of Senator William L. Marcy, of New York, that "to the victors belong the spoils of the enemy," became the accepted principle of political action in this country. It represented a form of the spoils system more vicious than ever existed in England. It had been perfected in the state of New York and in Pennsylvania before Jackson's election. In England the office was the reward of party service, but the method of a "clean sweep," whereby an incoming administration makes room for its supporters by the wholesale removal of the incumbents of the public service, it was reserved for this republic to adopt. It spread rapidly from the national government to the several states until it permeated the very life of the republic. It was denounced in the senate by Clay, Webster, Calhoun and other leaders, but their great influence even was

not sufficient to stay the tide and for some forty yeare more no president ever raised his voice against the system or failed to act upon it.

Jackson and the United States Bank.

The story of Jackson's attacks upon the United States bank, which he began in his first annual message to congress, in 1829, is too well known to be retold now. Jackson believed that a great financial institution, with such intimate relations with the government, was almost sure to become an engine of political corruption. Charges of mismanagement against the bank had already been sustained by a minority report of a congressional committee. Henry Clay, Jackson's chief political rival, brought the bank question before the country as a political issue, hoping thereby to win the presidency upon this question, and this intensified the vehemence of Jackson's opposition. And Jackson was not only honest in the course he took, but right in principle, in opposing what he conceived to be a "monster monopoly," and, in spite of all adverse criticism, his party to-day sustains the policy which he so persistently and defiantly pursued. This is another illustration that his impulses and intuitions were usually sound, even when the most skilful statecraft and scholarship, combined with wealth, were arrayed against him.

Jackson amply illustrated by his life the power of individuality over circumstances and conventionalities; the superiority of character to the accidents of birth and environment; the supremacy of man over his incidents; the possibilities of achievement, by the force of will and energy, in the face of difficulties to most men insurmountable; and the power of an earnest, virile, determined man, with no other resources than those afforded by a clear head and a stout heart, to help mould a nation and to help shape its destiny.

The manager of the big store stood stock still outside of the little box-like chamber which held the telephone of the establishment, for he was a very startled manager, indeed. Within the chamber he could hear Miss Jones, the typist, speaking, and this is a scrap of the conversation the scandalized man overheard: "I love you, dear, and only you! I'm weeping my heart away! Yes, my darling, speak to me once more! I love you, dear—I love you so!"

The young woman rang off and stepped out of the cabinet to confront the angry manager.

"Miss Jones," he said, "that telephone has been fixed where it is for the purpose of convenience in conducting business, and not for love-making in office hours. I am surprised at you. Don't let it occur again!"

The young woman froze him with a glance. "I was ordering some new music from the publishers for No. 3 department," she exclaimed, icily.

And then the manager felt that this was a cold world indeed.—Philadelphia "Record."

Mad Murdock.

IN THE THEOLOGICAL LABOR WORLD.

A THREATENED BREAK IN THE UNION.

IT is sad when you think of those who labor in the vineyard of the Lord since early morn with no more wage than those starting at 11 a.m. Men who have always worked with a single eye to the main chance, and who have done their best to maintain the wage scale, are naturally very sore when imported "scabs" can come to Canada and so work on the rank and file—and on the bosses—that a strike may be called or a lock-out ordered at any time.

Into the labor field of the Methodist Church comes Rev. Bishop Jackson, imported from Edinburgh, and gets a job at the Sherbourne St. theological foundry. No sooner does he get the run of the shop, than he says the patterns are out of date and the moulds are a bad fit. Articles one to eleven of the constitution will have to be amended. Eves cannot be cast with A dam rib for a pattern, too crooked by far. Then, again, that flood was not over the whole earth; with the present water rates it would cost so much that the whole world would be in debt for ever. Of course the whole story was spiritually true and he never denied it, but it was not up to date scientifically, nor to be relied on historically. The sooner it was amended the better, if they were to keep the works going full time and not have to overdraw at the bank. Thus, in effect, from Bishop Jackson.

To which Pope Carman replies: "To —— with Jackson! Who is he, anyway, and where does he come from? Who brought him out or hired him, I'd like to know? He's a scab, all right, and is trying to start a new business. We better give him his blue envelope on Saturday and let him go back to Edinburgh and try his scab work on these thick-headed Scotchmen. We'd be bankrupt in a month if we kept him on. Once you admit a single flaw in the constitution, or that any of the patterns or moulds are a bit shopworn, and you don't know where you're at. The first thing you know the common herd would stampede like a string of geese before the first snow. Faith? I could believe twice as much as is in the Good Book if the exigencies of the case demanded it. Doubt? Oh, yes, a man of education has a right to doubt if he doubts honestly, but dam a man, I say, who talks about his doubts to others. 'Snakes can't talk,' says Jackson. If he'd listen to his own chatter he'd never doubt the story again. And then about sin and the fall, if that's not true as gospel then our charter isn't worth the paper it's written on, so it's got to be true. And then the

flood. Not water enough? I could believe, and I've very little doubt about it, that the water rose so high they had to build a dam about it or it would spill over and put out the sun, and a flood that didn't cover the whole earth wouldn't be worth a dam. Give me the facts, if they were twice as hard to take in and I'd undertake to believe them as long as there's a dollar to be made. Here I am doing my best to make things go and show a dividend, and here comes a dirty scab from Scotland trying to stampede the stock ; to —— with Jackson !! ” Thus Pope Carman, not historically, but spiritually, reported.

Pondering on what all this might portend or whither lead, one is reminded of Twain's story of the two ants who contended for possession of a dead spider, each in turn dragging the enemy and the booty a little way.

Well said the Sage of Chelsea :

“ He of the shovel hat who says he would save your soul, of him speak not.” It was all too dreadful. “ Who says he would save.” Comment was needless on the man who would traffic thus.

Or again, by the same author :

“ My poor Methodist brother also, his eye ever turned on his own navel, questions amid much else : ‘ Am I right ? Am I wrong ? Shall I be saved ? Am I likely to be damned ? ’ Brother, cease all this ; you are wrong, consider this as a fact. You are likely to be damned ; sadder things have been. Try to consider higher things than the saving of your skinny soul.”

Consider also the views of one who wrote of the problem of life and a future state long ere there was an English Bible, and when the traffic in soul saving was a poor petty business compared to the present day trade in the same line :

“ Myself when young did earnestly frequent
Doctor and Saint, and heard great argument
About it and about : but evermore
Came out by the same door wherein I went.

* * * * *

“ What, from his helpless creature be repaid
Pure Gold for what he lent us dross allayed—
Sue for a Debt we never did contract,
And cannot answer—oh, the sorry trade !

“ Oh Thou, who didst with pitfall and with gin
Beset the Road I was to wander in,
Thou wilt not with Predestined Evil round
Enmesh, and then impute my fall to sin !

“ Oh, Thou, who man of baser Earth didst make,
And ev'n with Paradise devised the snake :
For all the Sin wherewith the face of man
Is blackened—Man's forgiveness give and take ! ”

But Rev. Geo. Jackson and Rev. Dr. Carman are not concerned about what the poets or other sentimentalists say or think about Life, Man and his duties ; what they want is pork and perquisites.

"Will it pay to run the Church on old time forms when the theatres can have up-to-date moving picture shows?" asks Rev. Geo. Jackson of the substantial wethers of his flock, and the butcher, baker and horserake-maker answer, No ! "Jackson is It ! Jackson has shown us that if we would keep up with the crowd, we must amend the—oh, dear, no ! not the word of God, 'the dear old Bible,'—but our interpretation of it." And they straightway pen epistles to the papers praising Jackson and Jesus, and counting all else dross but their dividends.

But Carman takes a long tack to windward.

"What? Is the Fall a myth? Are the Ark and Flood myths? Babel, Jonah's Whale, Samson, Joshua's astronomical feats, crossing the Red Sea and Jordan—are they myths? No, gentlemen, no wavering can be permitted. Once the wedge of doubt is entered, where will the people stop? Once you let the people reason they are lost, and if lost, where are we? Our occupation is gone. This man Jackson cannot be tolerated by us unless we are prepared to fall back on pure human reason, which is destructive of a living faith. I trust, gentlemen, you will find my reasoning sound."

So the mill is on and the first round has ended in a draw. Jackson is shifty in his foot work, while Carman's slugging tactics tell of some heavy infighting when he gets properly warmed up. At the ring side Jackson and Jesus are the favorites with the moneyed interests, whose creed is, A Theological Policy to Please, while Pope Carman's colors are Unreason to the Rescue, and he is backed by Orthodoxy, whose creed is "Thus Saith the Lord."

The fight will be watched with interest by all ordinary horse sense sinners.

THOUGHTS OF A THINKER.

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BY T. DUGAN, ALBANY, N.Y.

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IV. MYTHOLOGY (*continued*).

THE two stones between which the wheat or corn was ground have been personified into two thieves between whom Christ, Apollo, Mithra, Horus, etc., were put to death. So you can perceive how this phenomenon was worked into a fable by ancient mythographers—the priests in their stories about Isis, Horus and Osiris, upon which the Christian mythology has been based.

No doubt you have all heard about Robert Burns' ballad, " John Barleycorn "? Well, that ballad covers the subject, and I think that Burns knew what he was thinking about when he composed it.

You can now comprehend where the " Trinity " comes in, and that it is not such an absurdity as certain persons supposed, when they were cutting each others' throats about it and " Unity." I think this explanation ought to reconcile those warring sects for the future, for they were both right, from each one's point of view. They were like the champions who fought over the color of a shield. The shield was painted black on one side and white on the other, and each champion, in looking at his particular side, maintained that the color of the shield was the color he saw. So they fought, and both died in defence of their respective views. Another, stepping up after the battle was over, took up the shield and examined it, and found that both were right. What was lacking was the spirit of investigation.

There is another aspect of nature which can also be personified ; whether it has or not I cannot say, but I have often given it thought, and consider it my *Trinity*, or the three in one, forming one grand Unity. We are aware that, when we concentrate our thoughts upon a beginning, we cannot conceive of such a thing, consequently we use the term " infinite " —boundless, unthinkable, inconceivable. In regard to the future, the same conclusion must be arrived at—that also is infinite. So here we have two infinites, but really one infinite. We cannot conceive of a time when there was no time, nor can we conceive of a time when time will end. We must acknowledge, then, that there is neither beginning nor ending to that which we term the universe. Consequently, those existing at present are mid-way between two eternities. Now, suppose we could go back, say, a billion of years, we then would be in the self-same position as we are in at present—we would still be in the middle, between two eternities, the past and the future. Suppose we should double or quadruple the distance we first referred to, and redouble and quadruple it again and again for a billion times, we still would be in the centre, between those two eternities, and so we could continue forever, and never arrive at the beginning or the end. So, between these two eternities there is always to be found, for those existing at any particular time, a middle, or the present time. So, those three—the *past*, the *present*, and the *future*, I define as my *trinity*. In it you will find the three in one and the one in three all the time ; and combined they form the Unity, or the Universe, of which we all—the most insignificant of us—form a part ; and as the universe is eternal, so is every part of it also eternal. This is the immortality which I believe in. I believe that the materials of which I am composed, and the energy with which they are endowed, always existed, and always will exist, because I

know that every atom in existence is eternal. That the atoms of which I am composed have passed through every phase of change that every other atom has, and will continue to do so for eternity, is my certain belief ; and it is all folly for the people to toil and slave to enable a few human parasites to exist at their expense, in the expectation that they will receive a reward when they have ceased to exist as organized beings termed men and women.

The twelve Apostles signifies the twelve months which accompany the Sun in his supposed journey through the zodiac in the course of the year. They correspond to the twelve tribes of Israel—Israel being the original name of the zodiac in the Jewish mythology. Among the Greeks and Romans the god Hercules was identified with his “ twelve labors,”—in other words, the course of the sun through the heavens in the course of the year, and his battles with the monsters whom he met and destroyed, meaning the constellations personified. Samson among the Jews is also the sun shorn of his hair, or heat and light rays, when the winter months arrive. This is when and how Samson became an ordinary personage. Daniel in the lions’ den means the sun in the constellation of the lion. The ark of Noah signifies a generative myth, Noah being the sun, which gives life to all animated nature. Jonah means the sun, and the whale which swallows him is the fish of the zodiac—the constellation of the fish. When that sign rises above the horizon in the spring, then Lent begins, and continues until the sun enters the Lamb, at which time all good Catholics can eat mutton or other meats.

The months are named after pagan demi-gods, with the exception of July and August. July was so named in honor of Julius Cæsar ; and August to do honor to his nephew Augustus, the first Roman emperor who was worshipped as a god and called the “ Savior ” of Rome. You see the myth in the name Janus, and the occupation which was bestowed upon him by priestcraft away back in early historic times. Janus gave the name “ January ” to the first month of the year ; he holds in his hand the key with which he opens the gate of the new year and locks the gate of the old.

In the Christian mythology, Janus has been replaced by Peter. Peter now holds the same identical key—the key which opens and locks those gates, which Janus had charge of under the ancient or pagan mythology. When the cobwebs of ignorance and superstition are brushed away, Peter will have to depart as Janus did, and then the rock upon which that church has been built will have crumbled into dust, and the midnight of ignorance will have passed away.

At the birth of the Christian Savior it has been represented in the Gospels, that Magi, or wise men from the east (meaning Persia) were present. They came all the way from that country, hundreds of miles without any road, to offer homage to the new-born god. Those Magi had

it revealed to them, that such an event was to occur at that particular time and place, and they considered it their duty to be present and greet the new god and pay him homage. But now comes the most wonderful event of all. In order to guide them in their journey—having no compass—they were provided with a "Star" to point out the way.

Where the star came from we are not told. People in those days did not know much about stars, nor, in fact, about anything else. However, we must confine ourselves to the story. When the star arrived at that stable in Bethlehem precisely at the hour of midnight, when everybody in Bethlehem was sound asleep, it stood still, to indicate to the Magi the spot where the new God was to be seen, after which it disappeared. Soon after the Magi began their homeward march, but without a star to guide them. Now, this journey had to be made in midwinter, and the Magi would have to be provided with food and drink, which they would have to carry with them. Now, if you were to read such a silly tale in any other book, what would you think of it? You laugh when you read about Mahomet flying to heaven upon a horse, but you look solemn when you read about Paul being translated to seven heavens in rotation. Why not laugh at all such ridiculous stories?

The ancient Persians had a savior whom they named Mithra. He also was born on the 25th of December at midnight, but his birth antedates the Christian savior's by nearly a thousand years. So you see that the Christian god is only a copy of other saviors, who are represented as coming into the world at the same period, and in the same manner. Those Magi are the priests of Mithra—priests of the sun,—and the star referred to as "pointing out the way" to those Magi signifies the sun, which rises and sheds light upon the world.

You now, I think, can comprehend the meaning of a myth—the personification of a natural phenomenon. You certainly must see that the Christian myth is identically the same as all the various myths of the ancient world. The names may differ, but all the other phenomena connected with them are identically the same throughout.

(To be continued.)

"The late Charles Eliot Norton," said a Bostonian, "used humorously to deplore the modern youth's preference of brawn to brain. He used to tell of a football game he once witnessed. Princeton had a splendid player in Poe—you will remember little Poe?—and Professor Norton, thinking of 'The Raven' and 'Annabel Lee,' said to the lad at his side: 'He plays well, that Poe.' 'Doesn't he?' the youth cried. 'Is he,' said Professor Norton, 'any relation to the great Poe?' 'Any relation?' said the youth, frowning. 'Why, he is the great Poe!'"

The Salvation Army and the Public.

BY JOHN MANSON.

V. CORPS FINANCE AND THE PUBLIC.

IT has been seen that the Salvation Army does not choose to take the public into its confidence in regard to its strength or success as a religious body. What is even more significant is that it does not take them into its confidence in regard to its cost as an organization, to which cost the public contribute an enormous but unknown amount every year. It is constantly stated by the Army and on its behalf that it publishes a balance-sheet and statements of account, and that this document is audited by a firm of chartered accountants of the highest standing. This is so, and the accounts in question can be obtained by applicants who state a satisfactory reason for desiring them, and who give their name and address. The constant reiteration of the fact that a balance-sheet is published seems almost to do away with the necessity of publishing one at all, for a high official of the Army recently declared that it was a mistake to suppose that the public interested themselves to any extent in Army finance, inasmuch as the number of applicants for balance-sheets in any year might be counted on the fingers of his two hands. This fact may account for the meagreness of the financial details confided to the public, but it can hardly be said to justify it.

While the balance-sheet proper gives the assets and liabilities of the whole Army in this country, the statements of account accompanying it refer only to moneys received at and expended through International Headquarters. It is so far satisfactory to be able to ascertain the income and expenditure of Headquarters, but this particular account (General Income and Expenditure) amounted in 1906 only to £54,427, and it cannot well form more than a small portion of the aggregate income and expenditure of the organization as a whole in this country. Few of the public pay their contributions to Headquarters. It is by the local corps or congregations, numbering some 1,500 throughout the kingdom, that nearly all the public contributions to the Army's religious work is obtained. This being so, it is surely strange that no publication exists giving a survey of the income and expenditure of all the corps, as well as of the various Divisional and Provincial Headquarters, throughout the country.

It has been shown that other religious organizations not financially dependent on the public issue an annual statement showing the growth or decrease of the membership of every church belonging to them. In the same way certain of them publish, at the same time and in the same return, a sufficiently full summary of the finance of all their congregations. If the same body be taken as before—the Presbyterian Church of England—it will be found that a congregational financial summary of this kind is clearly and fully set out in the annual "Minutes" within the space of fourteen pages. The Army has, of course, many more congregations than the

Presbyterian Church, but for public purposes a much less detailed statement would suffice, so that very few more pages would probably be necessary. As these financial particulars—like the congregational figures of strength—already exist in convenient form, the plea of expense can hardly be urged in support of the policy of reserve. What the public are entitled to know respecting the finance of each and every one of the Army's congregations is (1) the total ordinary income and expenditure, (2) the amount contributed by members or adherents, (3) the amount contributed by the public, (4) the proportions contributed by members and by the public to special funds, such as Self-Denial and Harvest Festivals, and (5) the principal items of expenditure, such as rent, salaries, etc.

It may be and, indeed, is said that the Army's present system of local balance-sheets suffices, and that any collective publication of the kind is unnecessary. The system consists in the preparation of a balance-sheet in every corps each quarter, audited and signed by the local officers, which is, or may be, read out at a quarterly meeting to the members. This is so far well, but it cannot by any possibility be described as publication. True, the document may be seen by a member of the public who cares to call specially upon the officer for the purpose; but it is prepared quarterly and not annually, it is not printed or even distributed, and therefore it never comes into the public's hands and almost never before the public eye. To innumerable people the only possible motive for the publication of accounts is that of guarding against the possibility of the misapplication of funds by the individuals in charge of them. To them the Army's stereotyped statement regarding balance-sheets, with the imposing provision of a first class firm of accountants to audit them is, naturally, sufficiently reassuring. It is not the duty of a chartered accountant to say, as might have been said in recent years to General Booth: "Your Self-Denial Appeal seems to give special prominence to your 'social' work. I cannot therefore pass the absorption of four-fifths to eleven-twelfths of the proceeds by the religious work." Similarly, if one of General Booth's most "successful" congregations should by chance be found to subsist almost entirely on the public, no amount of auditing by local, Divisional, or Headquarters officers is ever likely to direct public attention to the fact and its significance.

A knowledge of the details of corps finance is, evidently, of some importance. The ordinary income is derived from (1) indoor collections; (2) outdoor collections, (3) the offerings of soldiers or members in their weekly "cartridges," (4) the subscriptions of sympathizers among the public in the neighborhood, and (5) the results of special efforts authorized by Divisional Headquarters (O. and R., p. 480). The ordinary expenditure, on the other hand, may be summarized as follows: (1) rent of hall, light, fuel, water, insurance, etc., (2) rent of officers' house, (3) 10 per cent. divisional tithe, (4) tribute—a weekly contribution to the Army's Property Fund, levied on all indoor collections and special efforts, (5) "sick and wounded" contributions, (6) salary of hall keeper, (7) stationery and sundries, (8) travelling expenses of incoming officers and family, (9) expenses of officers attending special meetings by superior authority, and (10) the salaries of officers (O. and R., p. 316).

Here there is no provision or outlet whatsoever for the application of a single penny of the money contributed or subscribed by the public to the

funds of any one of the Army's numerous corps to the furtherance of "social" work of any kind, or to the furtherance of any work other than religious. That few of the public who contribute are aware of the fact is, for reasons that have been touched on, tolerably certain. Throughout the motor-tours made by General Booth in 1905, 1906 and 1907, for example, the Army's "social" work was everywhere kept prominently before the public; indeed the object of such tours, according to one of his principal supporters in the daily press, has been to urge the local authorities to aid him in that work. . . . But the precise number of pounds sterling collected one sought to learn in vain. Certainly no portion of the amount figures in the income of the "social" work for the years ending Sept. 30, 1904, 1905, 1906 and 1907. There is as little trace of it in the General Income and Expenditure Account of the religious section for the same years. The only possible conclusion, then, is that the money was collected and absorbed by the various Divisional Headquarters, and that it was they and the local religious corps within their jurisdiction, and not the failing exchequer or the "social" institutions of the Darkest England Scheme, that alone directly benefited.

There is one device peculiar to the Army which ensures that the field officer, whether he succeeds as an evangelist or not, must be an adept at collecting money if he is not to be graded as a failure. This is the provision (which does not apply to staff officers, who enjoy a stable and comfortable income) that he must be able to meet all the expenses of his congregation before he can draw a penny of his salary (O. and R., pp. 496, 503). His rent must be paid to Headquarters, tribute must be paid to the Property Fund, tithe must be paid to assure the salaries and expenses of Divisional Headquarters, and when these and the less important items have been met, the poor officer begins to rank. True, the Army allows his house rent to have precedence over his food and clothing, and it may, if it thinks fit, be gracious enough to permit him to draw arrears of salary if his own subsequent efforts should produce the wherewithal (O. and R., p. 496), but the Army acknowledges no liability towards him either in respect of salary or arrears ("Memorandum of the Engagements entered into by the Field Officer," par. 10). He is considerably warned against allowing himself to be injured in health by unreasonable sacrifices or deprivations (p. 496). Yet he is told he should "rather suffer" than get into debt, for "where officers are willing to suffer instead of going into debt, the way to keep out will seldom be wanting" (p. 503).

"In all public appeals for money, the C. O. (commanding officer) should let it be known in a straightforward and respectful manner that he is not asking for money for himself, but for the Kingdom of God. If, however, his own support should be mixed up in the object for which he is appealing, let him say so honestly and frankly, and if he is appreciated and loved by the people they will give accordingly" (O. and R., p. 484).

To talk of the possibility of the officer's support being "mixed up" in the objects for which he appeals, when the Army's regulations render such mixing up a certainty, is surely an unparalleled example of unconscious irony. Yet, amid all his financial difficulties, the officer is cautioned that he must on no account allow collecting to interfere with soul-saving (p. 484). How any man placed in this extraordinary position, however sin-

care, devoted and energetic he may be, can prevent his spiritual aims and activities from being overshadowed and impaired by the financial considerations that must constantly engross him is surely incomprehensible. That the officers of the Army have made collecting a fine art is a commonplace of observation everywhere, and the peculiar forces behind their genius in this matter are now apparent. If, accompanying it, there is no evidence of spiritual influence or progress, it is not unreasonable to suspect that failure in this respect may be, in some measure at least, the consequence of the Army's peculiar financial system.....

The chief defect of the Army, viewed as a religious body in relation to the work done as evidenced in its own strength, is that it is over-provided with halls and over-staffed with officers to an enormous extent. In the Presbyterian body the average membership of congregations is 250 and the average stipend £300. If the Army's aggregate membership be divided into imaginary congregations of the same membership, there would be only 400 of them instead of 1,500, and the aggregate salaries now paid would allow for an average payment on this head alone of over £600 per congregation. The Army, therefore is not only the least effectual of religious bodies, but it is relatively the most costly of any of its kind, some two-thirds or three-fourths of its total cost as a religious organization being borne by the public, for no other reason than that they are unable and are not encouraged to distinguish between the Army's religious and its "social" departments.....

General Booth adduces (O. and R., p. 323) the extraordinary success of his organization in proof of the divinity of its origin. Its success has been extraordinary, but it has plainly not consisted in raising up, out of any class, a band of devoted men and women whose "social" work is the natural and spontaneous outcome of their fervent religious faith and is cheerfully done or paid for by their own unaided effort. The success has rather consisted in placing the cost of holding the fervent faith upon the shou ders of people who, for the most part, frankly disapprove of it and of the methods by which it is maintained and sought to be spread; and in allowing the relatively insignificant "social" work—also mainly paid for by others—constantly to act as an advertisement for and to disguise the religious work, so that the public are hopelessly confused in regard to it, paying several hundred thousands of pounds a year in England for something which they do not want—and which, if they did want, they assuredly do not get—to the real detriment of all the Army's aims, both "social" and religious.

When the Unitarians of Toronto rejected a lady candidate for a position on the Board of Trustees, on the ground that legally a woman was not a "person," how much more intellectual were they than the monks of the Middle Ages who discussed the momentous question, Has woman a soul?

Toronto Jail is badly overcrowded. Recently 290 prisoners were confined in it, though there is only accommodation for 180, and 110 had to lie about on shake-downs in the corridors. Twenty of the prisoners were women. In the Toronto Lunatic Asylum there were 900 inmates, 150 more than last year.

CHRONOLOGY FOR MARCH.

1. Mamelukes slaughtered by Mehemet Ali at Cairo, Egypt, 1811.
- Bradley burnt for heresy, 1409; Germans entered Paris, 1871.
2. C. Desmoulins born, 1762; guillotined, 1794; Walpole died, 1797.
3. W. K. Clifford died, 1879; Serfdom abolished in Russia, 1861.
4. Fire in school at Colingwood, Cleveland, O., 165 pupils burnt, 1908.
5. Conrad W. Roentgen born, 1844.
6. Gall, phrenologist, born, 1758; Michael Angelo born, 1475.
7. Sir John Herschel born, 1792; First Prayer Book issued in England, 1549; British and Foreign Bible Society established, 1804.
8. Nicholas Freret died, 1749; Sir W. Hamilton born, 1788.
9. Jean Calas broken on the wheel, after horrible tortures, 1762.
10. Joseph Mazzini died, 1872; King Edward VII. married, 1863.
11. J. Toland died, 1772; First London daily paper issued, 1709.
12. Sheffield inundated by bursting of Bradford reservoir, 250 killed, 1864.
13. Steamer President left New York for England, never heard of again, 1841; Emperor Alexander II. of Russia assassinated, 1881.
14. British Reform Bill carried, 1842; Karl Marx died, 1883.
15. Julius Cæsar assassinated, B.C. 44.
16. Caroline Herschel born, 1750; Q. Victoria procl. Emp. of India, 1876.
17. Petition of Rights, 1628; Madame Roland born, 1754; Moncure D. Conway born, 1832.
18. Christian Murphy, a woman, strangled and burnt for coining, 1769; La Salle murdered, 1687; Paris Commune, 1871; Jules Ferry d. 1893.
19. David Livingstone born, 1813; Relief of Lucknow, 1858.
20. Henry IV. died while at prayers in Westminster Abbey, 1413; Sir Isaac Newton died, 1727; Privy Council annul judgment of Cape Town Synod against Bishop Colenso, 1865.
21. Bruno born, 1548; Campanella died, 1639; Archbishop Ussher, Bible chronologist, died, 1666; Cranmer burnt, 1556.
22. Goethe died, 1832; Dean Farrar died, 1903.
23. Sardinians defeated by Austrians at Novara, 1849; Laplace b. 1749.
24. Queen Bess died, union of England and Scotland by James I., 1603; A. Clootz executed, 1794; U. S. Government gave notice of termination of Reciprocity Treaty with Canada, 1865; Drury Lane Theatre destroyed by fire, 1908.
25. Slave trade abol'd by Britain, 1807; Thames Tunnel opened, 1843.
26. Beethoven died, 1827; Lecky born, 1831; Cecil Rhodes died, 1902.
27. Condorcet died, 1794; Chilopa, Mexico, destroyed by earthquake and fire, 1908; Great earthquake in Calabria, 1638.
28. War against Russia declared by France and England, 1854; 65 lives lost in mine explosion at Hanna, Wyoming, 1908.
29. Punjab annexed, 1849; Dr. Louis Büchner, Materialist, born, 1824.
30. Peace with Russia, 1856; Russian attack on Afghanistan, 1885; Irish Home Rule Bill adopted by British House of Commons, 1908; Sicilian Vespers, 1282; Royal Adelaide steamer wrecked off Margate, England, over 400 lives lost, 1850.
31. Descartes born, 1596; Province of Alberta purchased Bell Telephone system for \$675,000, 1908.

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DEATH OF E. M. MACDONALD, EDITOR "THE TRUTH SEEKER."

It is with great regret that we record the death of Mr. E. M. Macdonald, editor of the *Truth Seeker*, of New York, which occurred at Libery, N.Y., on Feb. 26, 1909. He was born Feb. 4, 1855, and was consequently but a young man of 54 summers when his useful life was blotted out by the White Plague, that great scourge of humanity under the enervating methods of living encouraged by our modern civilization.

Mr. Macdonald succeeded to the editorship of the *Truth Seeker* in 1883 on the death of Mr. D. M. Bennett, who had founded it in 1875, and had thus filled the editorial chair for twenty-six years. His management of the journal met with almost unqualified approval, and secured not only many words of admiration from Liberals generally, but also some heavy financial assistance from the wealthier ones. For the time, it seems as if Freethought in America had suffered an almost irreparable loss, but nature has supplied some compensation in the new editor, Brother George, whose brilliant pen has in recent years added much to the journal's value, and who we hope will carry on the work with increased effect.

ECCLESIASTICAL "RELICS."

In the days of Britain's "Wooden Walls" it used to be said that there were enough pieces of the "cross" in existence to build a line-of-battle ship. The recent inventory of church property taken by the French Government shows that "the cross" is one of the least astonishing of church frauds. It is permissible to believe that trees that have been cut down may sprout again and grow after they have been used as building materials, but we have yet to hear of a man bold enough to assert that dead men's legs and arms will sprout. Yet what

other conclusion can we come to when we find that in the French churches there are four bodies and five heads of St. Basil ; five bodies and two heads of St. Barbara ; five bodies, six heads, seventeen arms, legs, and hands of St. Andrew ; twenty bodies of St. George ; twenty bodies and twenty-six heads of St. Julian, and thirty bodies of St. Pancras ?

FREETHINKERS' FUNERALS.

We desire to ask any of our friends who may be willing to conduct funeral services to send us their names and addresses so that in case of need we may be able to secure their services. It is absolutely necessary that a register should be kept of this kind, in order to meet the circumstances which frequently arise, where, in case of sudden death, there is no person in the immediate neighborhood competent or willing to conduct a funeral service. In our own case, we have done all we could to meet the demand, but we have recently, through sickness, been compelled to refuse to attend the funeral of an old subscriber ; and we feel the necessity of notifying our friends that it is highly probable we shall be unable to undertake such engagements for the future. Advancing age has given us notice that we cannot play the pranks of youth, and we are now taking the best means in our power of providing for the new occasions.

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*A Monthly Journal of Rational Criticism
In Politics, Science, and Religion.*

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SECULAR THOUGHT

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WHAT IS THE RIGHT OF PRIVATE JUDGMENT?

The Protestant doctrine touching the right of Private Judgment—
.....that doctrine by which every sect of dissenters vindicates its separation—we conceive not to be this: that opposite opinions may both be true; nor this: that truth and falsehood are both equally good; nor yet this: that all speculative error is necessarily innocent; but this: that there is on the face of the earth no visible body to whose decrees men are bound to submit their private judgment on points of faith.

—LORD MACAULAY, in "*Gladstone on Church and State*."

ANOTHER YEAR'S POSTPONEMENT OF THE MANITOBA SETTLEMENT.

After an immense amount of manœuvring and lobbying, the Dominion Government and the Roman Catholic hierarchy have failed to come to an understanding with the Manitoba Government, and, as we hinted on a previous occasion, the question of "justice for Manitoba" still remains unsettled. The Bill in Parliament, which we were assured would settle the matter satisfactorily, has been withdrawn, and for another year at least the Manitobans will have to wait as patiently as they can. And, unless they acquiesce in the Roman Catholic demands regarding the schools, they evidently will have to wait till the Laurier Government has run its extravagant course and is kicked out, to make way for another set of office-seekers, who, if not so religious or so easy—with grafters and priests, and with the people's money,—may be more likely to act as common sense politicians.

Two reasons are given by the Government for withdrawing the Bill. One is the failure of the Governments of Ontario and Manitoba to come to an agreement as to the boundaries;

the other is the acknowledged failure of Manitoba to agree to the Catholic terms. Surely it is time the Canadian people awoke to the fact that their liberties are fast being handed over to the control practically of a Papal Legate at Ottawa.

THE CATHOLICS IN BRITAIN AND AMERICA.

The recent trouble in London with the Roman Catholics is a significant sign of what appears to be an enormous advance of the Romish Church in the Anglo-Saxon world. Most of the other Christian sects show a slight decrease in numbers if not in wealth, but in recent decades the Romanists have made large increases in both numbers and wealth, more especially since the laws to regulate their communities in France have forced them to seek shelter in lands less rationally governed. The Catholic priests rightly assert that they make the greatest progress where they find the greatest freedom—the freedom they mean being freedom to deal at their own sweet will with the education of the children and the general moral affairs of the community, which finally means the control of the life of a people from alpha to omega. That is what they have secured in a large part of Canada, and what they work for always and everywhere. And in Canada and the United States, and even in Britain, the Catholic Church has at length become a power which no Government can afford to ignore.

It is said that the converts to Romanism in England have been chiefly among the wealthy and aristocratic classes, but, though this may have been true at one time, it is certain that the natural trend of the masses is to follow the lead of their employers and landlords. Experience proves that round every centre of Catholic power and wealth there always grows up a district of more or less acute poverty; yet, though the people may be poor, hypocritical and beggarly, the priests are adepts at squeezing revenue from them while assuming the character of charity dispensers, and the children pay the penalty by becoming the victims of the religious education insisted upon by the priests. We have no reason to doubt the statements recently made, that the Catholics in Britain now number little short of 25 per cent. of the population.

The trouble over the attempt to carry the "Host" through the streets of London shows one of the inevitable dangers that attend all large ecclesiastical organizations, and, indeed, civil

organization as well, that attempt to make political capital out of public demonstrations. The public streets should not be permitted to be used by any procession or assemblage of persons so as to interfere with public traffic. On several recent occasions processions have caused much inconvenience and damage in Toronto, yet all the purposes of such demonstrations would be better served by mass meetings in the public parks or other available open spaces. In many cases they are simply the means of flaunting the red rag of defiance in the faces of religious rivals, and are evidences that under the prevailing system of State privileges secured to religious bodies, the bigotry and fanaticism which are the outcome of religious enthusiasm assume dangerous proportions.

THE ONLY REMEDY—COMPLETE DIVORCE OF CHURCH AND STATE.

There is only one way, we believe, to overcome these difficulties, and the remedy is one that has been recognized time and again by some of the best intellects in all Western lands, and has occasionally forced its expression from the unwilling lips of a religious partisan. That way is for the State to withdraw its patronage and support from every church, to establish a completely secular system of education, and, while affording equal protection for all in the exercise of religious services, to make it a criminal offence for any person, priest or layman, to interfere with the educational system or to introduce sectarian teaching or religious literature of any kind into the public schools.

Many people think the Bible might be used as a text-book in literature without a sectarian bias, or that some sort of "simple religious teaching" could be given without teaching theological dogmas; but both of these ideas are altogether fallacious, for the Bible is so saturated with the fundamental dogmas of all religions that it cannot be used without comments that at once assume a sectarian character; and simple religious teaching is only simple because it crudely teaches as literal facts things that in the ordinary way take big volumes to raise them to the level of inscrutable mysteries.

When President Grant implored his countrymen to "Keep Church and State for ever separate," he had a wise prevision of the actual state of things which has arisen through neglect of his injunction—a state of things in which freedom from

taxation has encouraged the accumulation of vast wealth and immense estates in the hands of the church, and has given it a dominating influence in the politics of both Canada and the United States.

THE JACKSON-CARMAN SQUABBLE.

This latest heresy dispute has ended in a compromise. Mr. Jackson's assertion that he is a thorough-going believer in the inspiration of the Bible, though he persists in calling the first eleven chapters of Genesis mythical, is accepted as placing him in line with all the leading Methodist preachers, and Dr. Carman graciously withdraws his charges. Thus, it appears, God is dishonored if only one or two men say that his history is made up of myths, but he is glorified if all the church tell the same story.

The fact is, the Methodists, like all other religious bodies, have been going through a rather rapid phase of evolution during recent decades, and it is doubtful if even the most mercenary of their intelligent preachers will long be content to continue earning a livelihood by teaching a creed they cannot believe. Naturally, the rank and file of the various sects will long continue to hanker after the old superstitions, and there will always be found men of loud voice and little culture to minister to the demand. But it is beyond belief that decently educated men should much longer stultify themselves by pretending to believe doctrines utterly obnoxious to science and reason, and by treating as of superhuman origin a book full of vice and brutality, childish fable and ignorant superstition.

All history bears witness to the strong hold which religious creeds maintain over the minds of the vulgar masses long after they have ceased to be accepted by the educated classes. The French Republic is a striking instance in our own time. Buffoons in black broadcloth have attributed all sorts of imaginary evils to the "atheism" of the French people. The same theory has been maintained whenever a revolution has upset a corrupt monarchy ever since the days of Louis XVI. But nothing is more certain than that the rural masses of France are still devoted adherents of the Catholic Church, and would rejoice to see the old conditions restored. They are only kept in check by the careful management of the intelligent class.

In this lies the secret of the success of the revivalist, who

revives, not the moral sense of the people, but their religious fanaticism, allowed to smoulder by the perfunctory services of the regular clergy. Whether it be Fox or Wesley, Whitefield or Spurgeon, Moody or Torrey, Sam Jones or Roberts, who organizes the movement, the story is the same in fundamentals however different in details. The late revival in Wales under the semi-lunatic Roberts is a good example. Its main results, after the intense excitement, were some lunatics and illegitimate births, with ultimately a relapse to a worse state of vice and drunkenness than existed before the revival—and a demand for a new revival.

THE NEED OF A RATIONAL SYSTEM OF EDUCATION.

What is needed, above all else, is a rational system of education, a system that should, if possible, act as an off-set to the degeneracy induced by our modern industrial development, more especially its monotonous factory phase. It is, however, the unfortunate fact that the present teaching staff throughout Christendom appears to be almost as strongly permeated with the current superstition as is the mass of the people whose children they are supposed to educate.

Toronto is blessed with a Board of Education which may be regarded as a model of incompetence. Extravagance and pettifogging wrangles over salaries and contracts and appointments of friends are the chief marks of their meetings, and no comprehensive scheme has ever been proposed by any member of the Board at all likely to improve the character of the education given in the public schools.

A week or two ago the Chief Inspector proposed to introduce physical exercise and military drill into the schools, but every member of the Board opposed the proposition. Nearly all agreed that physical training was beneficial, but they were evidently afraid of antagonizing the labor voters, who appear to think the best preparation to meet national dangers is to be totally unfit for self-defence.

Now, two facts are unmistakably in evidence. One is, the almost entire absence of physical training shown by the working classes in ordinary life, and more especially on occasions when large bodies of them congregate. The other fact is, the wide spread of disease and mental and physical defects, more or less directly traceable to a lack of hygienic knowledge and

training and unhealthy methods of living. Many congenital defects could probably be to a large degree eliminated by more careful marriages; and this subject is one that calls for most discreet treatment in school training.

FOOD AND CLOTHING FOR POOR SCHOOL CHILDREN.

In our view, physical training is the very foundation of all true education. No defective or sickly child or adult can take a true view of life and its pleasures and duties. We believe our modern school system turns out a very large proportion of degenerates, owing to the fact that their nervous systems are ruined by over-strain and their bodies poorly nourished and undeveloped.

Miss Martin, one of the School Trustees, recently stated that ten thousand of the pupils in Toronto schools are handicapped by being insufficiently nourished. When occasionally it has been proposed to remedy this deplorable state of things in the simplest way, the property-owners have held up their hands in holy horror as they exclaimed: "But who is to pay?" One might imagine himself to be living in Ashanti or Timbuctoo when he hears men and women supposed to be civilized thus weighing a few dollars against the lives and usefulness of the future citizens of their country.

We are reminded of the answer of the drunken Briton who, when asked by his wife for money to buy boots for the children, replied: "Boots! Boots be -- ! I haven't money for beer!"

THE REMEDY PARTIALLY APPLIED BY INSPECTOR HUGHES.

When one of the School Trustees made a specific inquiry as to the number of poor children unable to attend school on account of insufficient food and clothing, Chief Inspector J. L. Hughes made the following statement, which shows how easily an intelligent official can deal with difficulties that look like insurmountable barriers to the combined wisdom of the whole School Board:

"The truant officers have for years reported cases of children who were unable to attend school because they had not sufficient clothing. To meet such cases I arranged several years ago with teachers of Elizabeth Street school that they would keep a supply of clothing for all such children. I send a cir-

cular to all the schools once a year requesting the children whose parents have clothing that is not in use to send it to Elizabeth Street school. Whenever the truant officers find that children are not at school because they have not sufficient clothing, they give notes to the parents to go to Elizabeth Street school, and their needs are supplied. As the city has grown so rapidly, I recently opened two new depots for the supply of boots and clothing to children reported by the truant officers as needing them—one in Park school and one in Manning Avenue. We have had sufficient clothing and boots for all children reported either by the teachers or by the truant officers, so that no children should have been absent from school on account of insufficient clothing.

"In regard to insufficient food, there have never been any complaints reported until recently except in the Elizabeth Street school. In this school a good many of the children get a lunch at noon. I wrote to all the schools recently asking for a report on this subject, and I am glad to say that there are only three schools in which the teachers have any reason to believe that any of the pupils are suffering from lack of sufficient food."

Now, all that is needed is to put this matter on a broad and business-like basis, and it would soon bring about a perceptible improvement in the physique of the children.

FIFTY MILLIONS FOR CARRYING JESUS TO "THE HEATHEN."

Perhaps the most bitter commentary on this and the other depressing features of our so-called civilized life is to be found in the great Laymen's Missionary Conference just held in Toronto. While thousands of workmen are unemployed and their children on the verge of starvation, these fanatics proposed to squeeze \$50,000,000 out of their deluded followers in order to spread a knowledge of the "Jesus Religion" among the followers of Confucius, Buddha and Mahomet, whom they call "the heathen" and pretend to regard as uncivilized—in short, to teach them religious dogmas they cannot understand in place of those they are acquainted with, and which are at least as true and useful as are those of Christianity. It makes little difference that, with all its puffing, the Conference did not raise sufficient funds to pay its own expenses; its intention will remain unchanged. Instead of doing something to ameliorate the conditions which fill to overflowing the jails, hospitals and asylums for the insane in their own country, these religious fakers and fanatics propose to carry the same debasing conditions to peoples in many ways their superiors,

and among whom their mischief-making missionaries would not be tolerated for a moment were it not for the support of British and American power and prestige.

END OF THE MISSIONARY FAKE IN SIGHT.

Fortunately for the world, the day when China and Japan will submit any longer to have the ignorant and fanatical or greedy and presumptuous Christian missionary forced upon their people, even with free tooth-drawing and doses of quinine thrown in, is rapidly coming to an end, and the rest of the world is pretty well able to take care of itself. Certainly, in Africa there are still large sections of the country where it would be dangerous for any white man to attempt proselytizing, but now-a-days the missionary does not hanker after risky jobs, and seldom runs into any more danger than would be encountered by a Protestant preacher in a Montreal street or a Catholic priest in Toronto. The Moffats and Livingstones have had their day, and the ideal job for a servant of the Lord is one where he can live in a large mansion, have a big crowd of native "Rice Christians" as servants, and be looked up to as a prince or mandarin under the protection of a foreign Power. And \$50,000,000—or what is left of it after the usual grafters have had their pull—would keep up a lot of such fat jobs for the hypocritical humbugs who pretend to have had a divine "call" to travel round the world. But converts—well, perhaps a liberal estimate would be a total output of 1,000 Rice Christians for the whole investment.

And, meantime, while the generous laymen missionaries are boasting about devoting all this money to their "Master's" work, they are actually stealing it by evading payment of their just taxes on their church property. "Charity begins at home," it is said, but with these people it is robbery that begins at home, and generosity—with other people's money—pretends to do good at the ends of the earth, while neglecting its plain duty to succor the unfortunate and distressed at home and to make proper provision for the education of its children.

THE LATEST SCOTCH VIEWS ON THE HIGHER CRITICISM.

While the Jackson-Carman dispute was still at fever heat, Toronto was visited by Dr. Orr, Professor in a Scotch Uni-

versity. Many people thought his visit well timed to enable him to plant a knock-out blow in the solar plexus of one of the disputants, but to an interviewer he said that he had not come to take part in the dispute. And we judge he is right in saying so. His advocacy could do no possible good to either side. His address at Knox College was one of the lamest attempts at argument it is possible to conceive. Indeed, there was nothing in it more than might be expected from a female captain of the Salvation Army. Asserting that "Christ is being assailed on every side by the new scholarship, and the crisis is greater than many apprehend," he yet maintains that "Even the heathen people realize it is with Jesus they have to do, and are asking: Who is Jesus and what is his religion?" If, as he says, "the power of Jesus is all pervading," how is it that the new scholarship is making a grave crisis? If the heathen feel the power of Jesus and are hankering after knowledge about him, surely there is no need of raising a fund of \$50,000,000 in Canada to send them the required information. Printer's ink is cheap, and a two-cent tract would convey all the information on the subject that has any pretensions to genuineness, if not all the rubbish the preachers talk about it. Dr. Orr is most likely a very superior specimen of a theological college professor. What the rest may be our readers may judge.

Dr. Orr's genial personality and persuasive manner gained him many friends and largely answered the purpose of argument, of which he has but a poor supply. He is one of those who sit on a fence, criticize both sides a little, but refuse to take a hand in the game. "If the Higher Criticism is of God it will stand," he said, "but if it is of man it will perish." And he himself knows so much about God that he cannot comprehend the manifest fact that creeds and dogmas and Bibles and criticisms are all equally the works of man, whether or not any god takes part in their production.

ANCIENT AND MODERN RELIGIOUS CONTROVERSIES.

There is one striking difference between the old-time theological disputes and those of the present day. In the former, both sides accepted the supernatural as a fundamental fact that needed no proof. Cicero expressed the idea when, in his discussion on the gods, while showing that all the argument only served to show the unprovable character of the proposition, he

asserted that he believed in the existence of the gods, not as a matter of reason, but because it had been handed down to him by his ancestors and his teachers. In such a time, the arguments were all equally logical or illogical. But to-day a different aspect is assumed by the controversy. Modern science and modern criticism, as even Dr. Orr recognizes, is stripping the supernatural from every branch of human learning; and even many churchmen are showing that, as a human teacher, Jesus (or Christ) may be made to do far more effective service to humanity than could be done by the example of any god. And for the very good reason, that the example of an omniscient being could never by any possibility be even approached by weak humanity, and must ever remain, as it has always been in the case of the alleged "Savior," nothing but a peg on which crafty priests can hang hypocritical appeals and a foundation for all sorts of false theories of life.

We thus find that, as supernatural belief is dying out among the more intelligent classes, religious disputes are assuming an even more illogical and fantastical character than they possessed in more ignorant times. Mr. Jackson, for instance, is compelled to reject the Biblical myths because they are unscientific, and yet he affirms some sort of supernatural character as inherent in the whole Biblical story. It contains a revelation of God's will. Imagine a god setting himself the task of teaching truth to a small people by writing a lot of unbelievable myths and passing them off as real history, until some clever priests discovered that these myths were not either true or original, but had been copied from the myths of other peoples.

WHERE IS THE "GODLESS UNIVERSITY" OF TORONTO?

Since Toronto University chose Mr. Falconer for its President, signs have not been wanting that his efforts to re-introduce God into the university will be crowned with success. There have been some funny features connected with the attempt. One was the permission granted to students to take a course in theology at one of the attached colleges in place of a portion of the Arts course. The ease with which a student could pass this course led many to take it, and at length it became a public scandal. The fact would appear to be that the theological colleges turn out graduates with a mere shadow

of an education. But the university has decided to introduce a course in Biblical literature in its regular curriculum, and this decision has landed it in the bog where educationists everywhere are finally landed who pretend to introduce Bible teaching without theology. The *Toronto Telegram* has the following creditable editorial on the subject :

“ ‘WHAT IS THEOLOGY?’

“ How can the governors of the University decide whether a course of Biblical lectures does or does not teach ‘a system of theology?’ ”

“ The ancient question, ‘What is truth?’ may be as easily answered as the modern question, ‘What is theology?’ ”

“ University governors are specialists in their line. Most of them know the difference between theology and geology. They are not qualified, any more than a secular newspaper is qualified, to identify non-theological teaching as opposed to theological teaching.

“ The University of Toronto is governed by a board of business men. The University governors would be able to recognize a system of theology as against a system of railways. They are incapable of arriving at a decision as to the theological or non-theological character of Biblical lectures ; that is, a decision which will command universal acceptance or general respect.

“ If the University of Toronto would mind its own business and leave the Bible to the theological colleges, the University governors would not have to make a spectacle of themselves in the attempt to discover an answer to the eternal question, ‘WHAT IS THEOLOGY?’ ”

The *Telegram* often has a courageous and liberal editorial, but it takes care to offset this by pandering to the churches perhaps more fully than does the ultra-pious and hypocritical *Globe*. Every day during Lent it has devoted a column or more to a full report of Canon Welsh’s sermons at St. James’ Cathedral, though they are the most stupid and vapid rubbish that could be scraped together by a Methodist exhorter of the old school. Why they should be thus honored by a daily newspaper is a source of continual wonder to us, especially when there is so much going on in the world of science and thought that needs publication.

Now, it is a good thing to know the truth, and, after all, that is the foundation of education : that is the difference between a man and an ape, that is the difference between a man and a priest. Not that I am blaming priests, because I recognize the truth that they are as they must be — that they are a product of nature and cannot help it. I think most of them would if they could.—*Ingersoll*.

CHUAR'S ILLUSION.

—:o:—

BY THE LATE MAJOR J. W. POWELL.

In "Truth and Error," published by Open Court Publishing Co.

—:o:—

In the fall of 1880 I was encamped on the Kaibab Plateau, above the canyon gorge of a little stream. White men and Indians composed the party with me. Our task was to make a trail down this side canyon, which was many hundreds of feet in depth, into the depths of the Grand Canyon of the Colorado. While in camp after the day's work was done, both Indians and white men amused themselves by attempting to throw stones across the little canyon. The distance from the brink of the wall on which we were encamped to the brink of the opposite wall seemed not very great, yet no man could throw a stone across the chasm, though Chuar, the Indian chief, could strike the opposite wall very near its brink. The stones thrown by others fell into the depths of the canyon. I discussed these feats with Chuar, leading him to an explanation of gravity. Now, Chuar believed that he could throw a stone much farther along the level of the plateau than over the canyon. His first illusion was thus one very common among mountain travellers—an under-estimate of the distance of towering and massive rocks when the eye has no intervening objects to divide the space into parts as measures of the whole.

I did not venture to correct Chuar's judgment, but simply sought to discover his method of reasoning. As our conversation proceeded, he explained to me that the stone could not go far over the canyon, for it was so deep that it would make the stone fall before reaching the opposite bank; and he explained to me with great care that the hollow or empty space pulled the stone down. He discoursed on this point at length and illustrated it in many ways: "If you stand on the edge of the cliff you are likely to fall; the hollow pulls you down, so that you are compelled to brace yourself against the force and lean back. Any one can make such an experiment and see that the void pulls him down. If you climb a tree, the higher you reach the harder the pull; if you are at the very top of a tall pine you must cling with all your might lest the void below pull you off."

Thus my dusky philosopher interpreted a subjective fear of falling as an objective force; but more, he reified void and imputed to it the force of pull. I afterwards found these ideas common among other wise men of the dusky race, and once held a similar conversation with an Indian of the Wintun on Mount Shasta, the sheen of whose snow-clad summit seems almost to merge with the firmament. On these dizzy heights my Wintun friend expounded the same philosophy of gravity.

Now, in the language of Chuar's people, a wise man is said to be a traveller, for such is the metaphor by which they express great wisdom, as they suppose that a man must learn by journeying much. So in the moonlight of the last evening's sojourn in the camp on the brink of the canyon I told Chuar that he was a great traveller, and that I knew two other great travellers among the seers of the East, one by the name of Hegel and another by the name of Spencer, and that I should ever remember these three wise men, who spoke like words of wisdom, for it passed through my mind that all three of these philosophers had reified void and founded a philosophy thereon.

Concepts of number, space, motion, time and judgment are developed by all minds, from that of the lowest animal to that of the highest human genius. Through the evolution of animal life, these concepts have been growing as they have been inherited down the stream of time in the flood of generations. It is thus that an experience has been developed combined with the experience of all the generations of life for all the time of life, which makes it impossible to expunge from the human mind these five concepts. They can never be cancelled while sanity remains. Things having something more than number, space, motion, time and judgment cannot even be invented ; it is not possible for the human mind to conceive anything else, but semblances of such ideas may be produced by the mummification of language.

Ideas are expressed in words which are symbols, and the words may be divested of all meaning in terms of number, space, motion, time and judgment and still remain, and it may be claimed that they still mean something unknown and unknowable : this is the origin of reification. There are many things unknown at one stage of experience which are known at another, so man comes to believe in the unknown by constant daily experience ; but has by further converse with the universe known things previously unknown, and they invariably become known in terms of number, space, motion, time and judgment, and are found to be only combinations of these things. It is thus that something unknown may be conceived, but something unknowable cannot be conceived.

No man conceives reified substrate, reified essence, reified space, reified force, reified time, reified spirit. Words are blank checks on the bank of thought, to be filled with meaning by the past and future earnings of the intellect. But these words are coin signs of the unknowable, and no one can acquire the currency for which they call.

Things little known are named, and man speculates about these little-known things, and erroneously imputes properties or attributes to them until he comes to think of them as possessing such unknown and mistaken attributes. At last he discovers the facts ; then all that he discovers is

expressed in terms of number, space, motion, time and judgment. Still, the word for the little-known thing may remain to express something unknown and mystical, and by simple and easily understood processes he reifies what is not, and reasons in terms which have no meaning as used by him. Terms thus used without meaning are terms of reification.

Such terms and such methods of reasoning become very dear to those immersed in thaumaturgy, and who love the wonderful and cling to the mysterious, and, in the revelry developed by the hashish of mystery, the pure water of truth is insipid. The dream of intellectual intoxication seems more real and more worthy of the human mind than the simple truths discovered by science. There is a fascination in mystery, and there has ever been a school of intellects delighting to revel therein ; and yet, in the grand aggregate, there is a spirit of sanity extant among mankind which loves the true and simple.

Often the eloquence of the dreamer has even subverted the sanity of science, and clear-headed, simple-minded scientific men have been willing to affirm that science deals with trivialities, and that only metaphysics deals with the profound and significant things of the universe. In a late great text-book on physics, which is a science of simple certitudes, it is affirmed :

" To us the question, **WHAT IS MATTER?**—What, assuming it to have a real existence outside ourselves, is the essential basis of the phenomena with which we as physicists may make ourselves acquainted?—appears absolutely insoluble. Even if we become perfectly and certainly acquainted with the intimate structure of what we call Matter, we would but have made a further step in the study of its properties ; and as physicists we are forced to say that, while somewhat has been learned as to the properties of Matter, its essential nature is quite unknown to us."

As though its properties did not constitute its essential nature ! So, under the spell of metaphysics, the physicist turns from his spectroscope to exclaim that all his researches may be dealing with phantasms.

Science deals with realities. These are bodies with their properties. All the facts embraced in this vast field of research are expressed in terms of number, space, motion, time and judgment. No other terms are needed and no other terms are coined, but by a process well known in philology as a disease of language, sometimes these terms lapse into meanings which connote fallacies. The human intellect is of such a nature that it has notions or ideas which may be certitudes or fallacies. All the processes of reasoning, including sensation and perception, proceed by inference ; the inference may be correct or erroneous, and certitudes are reached by verifying opinions. This is the sole and only process of gaining certitudes. The certitudes are truths which properly represent noumena ; the illusions

are errors which misrepresent noumena. All knowledge is the knowledge of noumena, and all illusion is erroneous opinion about noumena. The human mind knows nothing but realities, but in this dealing with the realities—the noumena—of the universe, it reaches some conclusions that are correct and others that are incorrect. The correct conclusions are certitudes about realities, the incorrect conclusions are fallacies about realities. "Science" is the name which mankind has agreed to call this knowledge of realities, and "error" is the name which mankind has agreed to give to all fallacies. Thus it is that certitudes are directly founded upon realities, and fallacies alike all refer to realities. In this sense, then, it may be stated that all error as well as all knowledge testifies to reality, and that fallacies would not be possible were there not realities about which inferences are made.

Scientific research is the endeavor to increase knowledge, and its methods are experience, observation and verification. Fallacies are erroneous inferences in relation to known things. All certitudes are described in terms of number, space, motion, time and judgment; nothing else has yet been discovered, and nothing else can be discovered with the faculties which man possesses.

In the material world we have no knowledge of something which is not a unity of itself or a unity of a plurality; of something which is not an extension of figure or an extension of figure and structure; of something which has not motion or a combination of motions as force; of something which has not duration as persistence or duration with persistence and change.

In the mental world we have no knowledge of something which is not a judgment of consciousness and inference; of a judgment which is not a judgment of a body with number, space, motion and time. Every notion of something in the material world devoid of one or more of the constituents of matter is an illusion; every notion of something in the spiritual world devoid of the factors of matter and judgment is a fallacy. These are the propositions to be explained and demonstrated.

In the intoxication of illusion facts seem cold and colorless, and the wrapt dreamer imagines that he dwells in a realm above science—in a world which, as he thinks, absorbs truth as the ocean the shower, and transforms it into a flood of philosophy. Feverish dreams are supposed to be glimpses of the unknown and the unknowable, and the highest and dearest aspiration is to be absorbed in this sea of speculation. Nothing is worthy of contemplation but the mysteries. Yet the simple and the true remain. The history of science is the history of the discovery of the simple and the true: in its progress fallacies are dispelled and certitudes remain.

CHRONOLOGY FOR APRIL.

1. . Atlantic, White Star liner, wrecked on Meagher Rock, over 500 lost, 1873.
2. . Battle of Copenhagen, 1801; Mirabeau died, 1791; Cobden died, 1865; Bradlaugh elected M.P. for Nottingham, 1880.
- 3-27. . Garibaldi's visit to England, 1864; Johann Brahms died, 1897.
4. . Goldsmith died, 1774; Lalande died, 1807; "Galloping Dick," highwayman, executed at Aylesbury, 1800.
5. . Sir H. Campbell-Bannerman, British Premier, resigned; Mr. Asquith succeeds, 1908; Hobbes born, 1588; Seringapatam, 1799.
6. . Gen. Lee finally defeated (end of American Civil War), 1865; Tyndale strangled at Antwerp at instigation of Henay VIII., 14 editions of his Testament had been issued, 1536; Burdett riots, 1810; Badajoz, 1812; earthquake in England, St. Paul's and Temple churches seriously damaged, 1580; earthquake at Ragusa, 5,000 killed, 1667.
7. . Dick Turpin, highwayman, executed at York, 1739; Godwin died, 1835; Britain, France and Austria protest against Russian misrule in Poland, 1863; D'Arcy McGee murdered, 1868; Pitt died, 1778.
8. . Humboldt died, 1835; Atbara, 1898.
9. . Rabelais died, 1553; Lord Bacon died, 1626; Toulouse, 1814.
10. . Great Chartist demonstration in London, 1848; Maximilian accepts crown of Mexico, 1864; Gen. Napier defeats Abyssinians, 1868.
11. . Garibaldi visits London amid immense demonstration and receives freedom of city, 1864; Abyssinian prisoners surrendered, 1868.
12. . American Civil War began, 1861.
13. . Chelsea, Mass., destroyed by fire, loss \$10,000,000, 1908.
14. . H.M.S. Prince George, 80 guns, burnt on voyage to Gibraltar, 400 perished, 1758; Magdala captured, King Theodore killed, 1868; floods in China, 2,000 drowned, 1908; Chaumette executed, 1794.
15. . Earthquake at Rimini, 1,500 perished, 1678; Rangoon taken, 1852.
16. . Abraham Lincoln assassinated, 1865; G. St. Hilaire died, 1844.
17. . Buffon died, 1788.
18. . L. Berquin burnt, 1530; Benj. Franklin died, 1790.
19. . Duppel taken by Prussians & Austrians, 1864; Relief of Chitral, 1895.
20. . Byron died, 1824; Rev. H. Harkman executed for murder, 1779; Peace with Russia, 1856; Charles Darwin died, 1882.
21. . Mohammed born, 571; J. Cotter Morison born, 1831.
22. . H. Taine born, 1828; United States decl. war against Spain, 1898.
23. . Kant born, 1724; Royal Society founded, 1662; Fielding born, 1707.
24. . Shakespeare born, 1564; died, 1616; Warren Hastings acqu'td, 1795.
25. . Defoe died, 1731; Russo-Turkish war began, 1877.
26. . Cromwell born, 1599; Volney died, 1820; Marconi born, 1875.
27. . David Hume born, 1711.
28. . Wordsworth died, 1850; Gibbon born, 1737; Herbert Spencer born, 1820; Emerson died, 1882.
29. . Sir C. Bell died, 1842.
30. . Battle of Orleans, 1429; ship Favorite wrecked, 200 drowned, 1854.
31. . Fontenoy (Duke of Cumberland def'td by French), 1745; Gladstone's resolution for disestabl'g Irish Church adopted, 1868; J. Rainham burnt, 1532; Battle of Manila, 1898.

Mad Murdock.

SPORTING NOTES.

JUST to sweeten the sad penitential Lenten season the American people are indulging in a bit of sport. Hockey and curling are out, and baseball, horse, foot, and soon boat-racing, will be in full swing, and dividing the honors and gate-receipts with wrestling and the ring. The Jackson-Carman bout has been stopped by the managers at the end of the first round, which closed with both combatants sparring for wind as the bell rang. We understand that the reason the mill was not pulled off as originally intended—to a finish—was that it was feared the gate receipts would not equal the expenses. So the gentlemen have shaken hands and declared undying friendship each for the other, as also that if they have in the past said things of each other that an ordinary sinner would think derogatory, it was not intended to be personal ; it was, rather, spiritual.

The latest thing in sports and amusements is not Marathons ; it is Conventions. The Laymen's Missionary Movement has convened in Toronto, has come and gone and accomplished that for which it was called ; so that we may conclude that the delegates had a "good time." The "work" has been divided and again subdivided, so that the simple little task of bringing ten millions of hell-bound heathen "to Christ" has been undertaken and the cost calculated closely. It appears after careful study of the conditions that for a job of the size it will run into \$5 per head or \$50,000,000 to bring 10,000,000 sinners to the Savior. I have not gone over the figures, but feel confident that such eminent financial authorities as ex-Mayor Thos. Urquhart or N. W. Rowell, K.C., would not be far out in their estimates. These figures are only for bringing the converts to Christ ; the cost of *holding* them was not gone into nor would it be reasonable to expect the committee to furnish reliable figures ; so, until they are safely landed, and it is a pretty large order, it would be difficult to know how the batch would behave. From what they tell of the "work" and from a rough calculation of the amount of raw material to work on—some 1,000,000,000 heathen—we can easily forecast when the whole job will be completed and the Laymen's Missionary Movement will have to get on some other lay. Ten million converts in three years at a cost of \$50,000,000 is three and one-third millions per year, or to convert one thousand millions three hundred years would be required. I had just got this figured out when the horse editor, who used to be an insurance fiend, pointed out that

the heathen, like the guinea-pigs in the story, were not devoted to race-suicide, and would in three hundred years produce twelve generations, or 12,000,000,000 that would all go to hell for want of a few more dollars. Just think of it! After spending \$5 a head on a host of heathen, after all the prayers and photos, backed by a national policy in proselytizing, the host of the unredeemed to be multiplied by twelve! The Committee do not lack in earnestness, eloquence or good looks. What they did lack was—dollars. Of course some ribald wretch might be ready to suggest that Layman S. J. Moore apply his cream separator to the City Dairy net profits for 1908 and separate a fund sufficient to employ a secretary with a guaranteed salary. The committee estimated that a secretary in sympathy with souls could not be secured for less than \$5,000 per, with a guarantee of three years' engagement. The hat was passed, but the net legal tender corralled was less than the expenses of the Convention, and when N. W. Rowell, K.C., *Globe* director, was offered the secretaryship, he ducked. His native modesty compelled him to say that some of the dear brethren present were better able for the arduous duties the office called for than was he. Brother Moore would be delighted to accept the office and trust for success to their prayers, but other duties demanded his attention; we must each do His will as it is revealed to us. If we would succeed both in this life and that which is to come we must always be prepared to attend to the humble duties of life rather than to be seen in the front seats of the synagogues. If he were to accept the secretaryship, who would skim the milk? Who would stand between the little ones and that dire disease, indigestion, that oftentimes results from overdoses of butter fat in the stomach? etc., etc. What impressed me much was the unanimity of opinion expressed that everybody ought to be able to give \$10—to missionary effort. I do solemnly believe there was not a Layman present who was not willing to give \$10 of some one else's money FOR THE CAUSE OF CHRIST.

While the avowed intent of the laymen—to convert wholesale the heathen Chinee—is not so far forward as they would like, still their work has not been in vain; indeed it has been a great success—that is, the convention, for They Have Had A Good Time, and Have Been WELL ADVERTISED.

That they have not made money out of it—so far—is matter for regret, but we fervently hope, nay, we sincerely trust, that the Lord will see to it that the seed that has been planted will bring forth, some sixty, and some a hundred fold. Of a truth, the members of the Laymen's Missionary Congress—of whom S. H. Blake, M.A., K.C., LL.D., etc., N. W. Rowell, K.C., and S. J. Moore, Pres. City Dairy, Pres. W. A. Rogers, Limited, etc., etc., etc., are representative types—are as earnest and brave men as ever worshipped the almighty \$ or faced a camera.

That the Laymen's Missionary Movement will grow until they get on some other lay that will yield larger returns both in pleasure and profit, there can be little question. With an eye to the cause and in a spirit of true sport, I would like to suggest to the management that they introduce a feature that may be new to them. Why not take advantage of the Marathon idea? Instead of foot-races let them introduce praying.races, dividing the money into three parts, 50 per cent. to the winner, 30 and 20 per cent. for second and third places. Let the time be about 2 hours 45 minutes. First prize awarded to competitor who has most requests granted or refused within specified time. To encourage the art more fully a Special Consolation booby prize would be given to the one who finished without receiving a single answer.

It would be necessary to form a Missionary Laymen's Amateur Praying Association, with President, Secretary, Manager, and an executive who would arrange for matches and appoint umpires, judges, time-keepers, and other assistants, and frame bye-laws and a constitution. Any one making a match for side money on his own account or outside of the association to be deemed a professional and barred from entering for association matches.

The M.L.A.P.A. could secure a special revenue from live towns that did not want to be side-tracked, also railroad and steamboat special rate rake-offs. Surplus—if any—after paying expenses, dividends, and providing a rest account, should go to the Laymen's Missionary Movement. Patrons of the sport would no doubt donate special prizes. Might we not expect to see :

“Special Prize, open to members of Association, for longest and most convincing prayer, 100 gallons Cream, specially skimmed from babies' bottles. S. J. Moore, Pres. City Dairy.” Or,

“Special Prize, members only, for greatest number of superlatives uttered in an hour, One per cent. of revenues from legal practice on saints. N. W. Rowell, K.C.” Or,

“Special Prize—open only to those who have made the whole Marathon course without repeating, 26 miles 385 yards fine family sausages. J. D. Flavelle, LL.D.”

It would be interesting to read over our coffee :

“Last night's M.L.A.P.A. contest at Massey Hall produced some surprises. There were seven entries for Marathon Time Prayer. The course is through Genesis, Job, Jeremiah, Gospel of John, and ending with Jude; twenty-seven laps to the course. The prayors got off to a good start, Sir Andrew Fraser firing the gun on the stroke of 8 p.m. There seems to be a good deal of Blake money offering at 6 to 5 with few takers. Some bets have been made that Rowell will get a place. Some of the talent claim to know that S. J. Moore is out of condition from want of practice and cannot finish. Friends of Joe Tait and Flavelle claim that their men are in fine form. Trainer Willison says

Flavelle will win barring a possible accident with his superlatives, and is backing his man with the long stuff.

"Lap 7. Tait is making the pace, which is terrific.

"Lap 9. Moore is looking worried and has taken a sip of cream, while Trainer Cox is pacing him.

"Lap 14. Tait has increased his lead and is giving a backwash of blinding adjectives to Blake, who in turn is crowding John A. Paterson to the fence and firing a back volley of verbs on Rowell.

"Lap 17. Blake has pulled on and passed Tait, who seems laboring with the Lamentations of Jeremiah.

"Lap 21. Rowell pulled out a libel case brief in mistake for a Bible ; the error cost him half a lap. The field is running strong.

"Lap 23. Time for Blake, who is leading, 2 hours, 12 min. 47 2-5 sec. It seems now a question of Blake's ability to hold his lead on Tait. The former's style is better than Tait's and his staying power is good, but there seems to be a great reserve of strength on the part of the baker saint.

"Lap 24. Flavelle has taken a wiener wurst and is getting wobbly in his words. John A. Paterson is lagging in the rear a good six laps behind, but manfully struggling with the fourth commandment. Rev. J. A. Macdonald on behalf of Rowell has claimed a foul by Flavelle, who is being supported round the track by his trainer, Willison. All records broken up to this point.

"Last lap. Tait finishes first with a wild burst of speed, emitting a running fire of adjectives, adverbs, and pronouns of about 300 per minute. Blake crossed the line second, and collapsed into the arms of his friends. Flavelle and Rowell both claim third money. Moore did not finish. Paterson is still on the course and says he will finish if it takes him till sunrise."

"Ribald, sacrilegious, blasphemous?" say the good church people. Perhaps even our heterodox friends may ask, "What foolish fool says this?" Easy, friends, not too fast. If the prayers and other devotional exercises of our friend the Layman are not utilized in some such way as to convert cant into coin, of what other use are his prayers? Does he ever get or expect to get an answer from other than an earthly source? Does S. J. Moore get \$45,000 per annum out of milk by prayer? Listen to the cream separator and hear what it has to tell. Does Blake get by prayer large retaining fees to prove to a bunch of judges that some of the agreements drafted by him in the past are not worth the paper on which they were written? When Flavelle prays for the success of missions and calls on his God for aid to convert the pagan, what in his heart would he like to see sent? Is it to be hymns or—hams? Perhaps on the whole their judgment is superior to mine; they have probably found that "Cant well ordered is merchantable cant." So endeth the reading of this last lesson. Let us prey.

PHILOSOPHIC EFFORTS OF DR. VAN DYKE.

—:O:—
BY GEORGE ALLEN WHITE.

—:O:—

A book entitled "The Gospel for an Age of Doubt," by Rev. Henry Van Dyke, denies that modern conceptions of the immensity of the universe have tended to unsettle people's faith in God. Men living in the earliest historic times, he declares, were no less alive to the grandeur of creation than we of to-day, yet to Job and Isaiah the vastness of things was proof, not of Atheism, but of Theism.

The reverend gentleman errs. Scepticism is immensely stronger in the twentieth century than it ever was before. All unbiased authorities concede this, and agree furthermore that the outgrowing of ancient trivial notions with respect to the size of the universe has contributed very materially to the change.

The ancient Hebrews had no real conceptions as to the majesty of infinity. Their ideas were dwarfed, confined. To them the universe consisted of a flat surface, having small though unknown dimensions. This surface had ends and was supported by pillars. The points of the compass were regarded as static entities. Above was the metallic firmament, having numerous stars stuck in it; and up there was heaven. These upper regions were not far from the earth—perhaps two or three miles away. So near did the chosen of God imagine them, that they once essayed to build a tower "reaching to the sky." The particular pets of Jehovah were these Hebrews, who dwelt in an insignificant territory bordering on the small Mediterranean Sea. They were the chief, the passionate, care of the Ruler of all Creation. They were his local agents, empowered to dominate everything they came across, from tribes and nations to rival gods, and from animalcules to elephants.

It is true that now and then one encounters expressions in the Bible attributing stupendous powers to the Creator and expressing the abject dependence of man upon him. These sentiments were evidently elicited at sporadic intervals, and only when seemingly unsurmountable difficulties constrained the Hebrews to invoke divine aid and to put on sackcloth and ashes in the wheedling endeavor to secure it. But it is to be noticed that what principally appealed to the primitive mind as pointing to the existence of a God was, not the immensity of the universe, but the difficulty of accounting for its origin, and for the great and inexplicable forces of nature, like wind and storm and fire. To a mind brought up in uncouth times the unaccountableness rather than the vastness of things is what leads to the religious feeling, and nearly always large conceptions of the universe are

at best nascent. In times of depression the Hebrews may have abased themselves before Jehovah and contrasted their own insignificance with his supposed provincial omnipotence. This is very far from a realization of the vastness of the universe ; and the abasement was practised, not so much because the Hebrews fervently believed what they were saying, but in the expectation that their God would make haste to assure them that they were the " real thing " after all, and not such a great way below him—" only a little lower than the angels," in truth, or " than God," as the revised version puts it. Their attitude was like that of an ignorant subject launched into the presence of an earthly king and giving way to the grossest flatteries.

The scientific viewpoint has made ancient Judea to stand as practically nothing at all in the grand sweep of Universal Law ; has taken the old conceits out of the Hebrew mind ; has demonstrated that the earth is not a little slice of flatness, but a round ball sufficient to have appalled Job and Isaiah ; has shown, too, that our world and our universe are only an all but imperceptible dot in the vast economy of infinity ; has reduced man to a fraction of a speck, to a mere amorphous, inconsequent worm ; has given extraneous gods " leave to withdraw," and established throughout everything the reign of unchanging order. Glimmerings of this viewpoint were caught by Pagan contemporaries of the Hebrews, but the effect was to disillusionize the mind of all religious fantasies. The Hebrews of old were behind even what Pagan philosophers guessed about the universe. They knew nothing of the story that space has to tell us, and hence could retain their faith in a ruling power who was immediately interested in human affairs. Nobody can fully understand the meaning of modern scientific thought and at the same time keep his belief in a God whose business it is to interfere with the affairs of men on this planet.

Dr. Van Dyke declares in his book that the essence of the deity is not " infinite wisdom nor infinite power," but " perfect holiness and perfect goodness." This is simply an attempt to continue in public favor by various disguises a Theism which iconoclastic intellectual society is rapidly outgrowing. Present-day scientific and enlightened theological criticism, following in the wake of the Agnostic and Atheistic vanguard, has made it clear to the world that reconciliation between the idea of an infinite being and the imperfections to be found in this world is impossible. Consequently we behold the acutest among the orthodox groping for something that, although possibly not at all resembling anything to which the name Christianity has formerly been given, will enable the financial beneficiaries of the religion to draw their salaries a little while longer.

It may be that there are Christians who can be deluded by such juggleries of definition. The mental standard of the church is not high. But not

always could the doctor's talk have met with a favorable response. In the heyday of Christianity, when it was unsafe to deny those dogmatic Calvinistic abominations which it is hardly safe for anyone of repute to affirm at the present time, Dr. Van Dyke would probably have been summoned before the proper tribunal and had an eye abstracted, to say nothing of sustaining the pulling out of his linguistic salary wing and being made to feel inquisitorial squeezings in a gouty toe. Freethought has saved him from all that. Yet with the basest ingratitude he devotes his spare time to attacking this savior of his, in the fancied notion that he is thereby serving the putative Palestinian Savior, now a gaseous vertebrate in glory. Unquestionably his inquisitors would have begged to know whether he was ignorant that his picture of God was one peculiar to his own constricted finite mind, and not to be found or even hinted at anywhere in the Bible from Genesis to Revelation; and whether, too, he was ignorant that Jehovah had repeatedly been guilty of conduct far removed from that of the feministic mollycoddle of perfect holiness of Van Dykian conception.

The God of the Old Testament, revered by Christendom down to the latter part of the nineteenth century, was a monster. He was an omnipotent liar, murderer, and criminal of the most superlatively depraved character. He is only an illustration of man's conceptions of deity as entertained the world over from almost the earliest times. It has been easy for mankind to endow gods with infinite power, and apparently fully as easy to tinge the god-nature with immorality. Omnipotence, more or less local, has generally been associated with the idea of God, but not necessarily morality. No being such as is depicted by Dr. Van Dyke, possessed of supreme morality but lacking commensurate power, could have been resolved into a genuine God-concept by any Christian or Pagan theologian up to very recently.

The evolution of human conceptions of the deity discloses first a sort of devil-worshipping period, during which an immoral world as the product of an immoral and all-powerful God seemed not in any wise incongruous; a second period when an immoral world as the product of a moral and all-powerful God usurped the place of the first conception; a subsequent period when the reconciliation between the assumptions of the second became, with advancing intelligence and a development of the altruistic emotions, so increasingly difficult, that recourse was customarily had to the excuse of the alleged "inscrutability" of God's purposes; and a last period, into which we appear to be now entering, when it is becoming recognized that omnipotence and wrong are fundamentally irreconcilable. It is a stretch too great for the contemporary conscience, to fall back upon even the plea that infinite God is inscrutable to finite thought. Wrong cannot be metamorphosed into right, either theologically or "inscrutably."

Note that the reverend doctor fails to ascribe infinite holiness and goodness to his deity. He declares merely for "perfect" holiness and "perfect" goodness. In his mind is a realization, vague it may be, that if these great attributes were infinite in a being, then that being could not and would not tolerate anywhere injustice like that permeating our world through and through. Infinite holiness and goodness would necessarily imply a possession of infinite power, the only measure of power sufficient to impart throughout infinite space infinity of holiness and goodness. For if there should appear at any point in the universe a discord so conspicuous as even the most unobtrusive on this earth to-day, holiness and goodness, although they might be admitted as very wonderful, could not be infinite.

But a certain confusion in the Doctor's thinking obscures the fact that to postulate perfection in the attributes of holiness and goodness, unless at the same time it be infinite, is idle playing with words. A mere human being may be as good as it is possible for one of circumscribed powers to be. He may appeal to us as a microcosm of perfection; but what we mean is only that he seems perfect so far as his limited powers permit him to be so—that in his actions he usually deports himself as well as a finite being thrust into unideal environments could be expected to do. His goodness, however, is far from perfect. It is only pseudo-perfection, relative perfection. The possibility of practising a perfect goodness could be met only by providing him with power adequate to alter any and all environment until it too should become perfect. And that is infinite power.

The supposititious entity that evidently has found lodgment in Dr. Van Dyke's thought is in reality nothing to which the term "God" can be applied. It is simply a presumptive centre of force. If omnipotence is eliminated from our notions of the deity, he is degraded by that fact into the antithesis of deity. It is no insurmountable feat to image forth mere men or women possessing as much of holiness as is compatible with the absence of omnipotence. Christendom itself has not been backward in dwelling upon the perfections of such supposed personalities as Jesus Christ, the Virgin Mary, and angels. The author's "God" becomes simply an emasculated Mumbo-Jumbo, useful no doubt in preventing for the moment a total desertion of the pews, but utterly absurd to anyone whose heart has not been suffered to run away with his head.

The final blow to this definition of God is the dictionary, and in every dispute of this kind it is the court of last resort—and ought to be of first. If that concensus of usage says that a word has a certain definition, it is bootless for any individual to invent one of his own and essay from subterranean motives to foist it on men as substitutional. The dictionaries agree that the central essence of "God" is supreme power. Those published of late years insert into this definition the statement that purity and

goodness and other worthy qualities are almost invariably ascribed to him ; but omnipotence is fundamental to all conceptions, is a *sine quâ non*.

The reverend gentleman and his associates cannot change the meaning of this word, however desirous of so doing ; and were the entire Christian church driven by popular pressure into a movement for some such shifting of ground, its own Bible should render the attempt nugatory. It would be as reasonable to think that a New York insurance agent could change the meaning of the word " Premium " until it should be held to signify " Policy " as to imagine that a clergyman can be permitted to do violence to the accredited definitions of " God " in order possibly to save his religion from dissolution. Let us trust that a higher morality will characterize the clergy in the future—that they will have the courage to remain true to the explicit declarations of the Bible which they are hired to elucidate, or else openly to admit that, whatever they do believe, they cannot longer believe its teachings.

THOUGHTS OF A THINKER.

—:o:—
BY T. DUGAN, ALBANY, N.Y.

—:o:—
IV. MYTHOLOGY (continued).

IN regard to the Gospel story of Jesus, or " Christ," being a myth, we must consult comparative mythologies—that is, we must compare the myths of one people with those of other peoples, and see how they correspond. The names of the heroes of those myths may differ, but you will always find the other phenomena the same or very similar. This you cannot find in the career of any historical personage, for the reason that no two characters are alike. Besides, all historical personages are vouched for by the historians of their respective times, whereas, Christ not being a historical personage, he is vouched for by nobody. There is not a historian of Greece, Rome, or among the Jews, who ever referred to such a personage, nor to any event attributed to him in the gospels, any more than is to be found contemporary reference to Apollo, Hercules, Venus, etc., as historical personages. Forgeries have been committed by those identified with the church in their efforts to make Christ an historical person, but these forgeries have been proved to be such so plainly that no scholar will dispute it. Now, the only accounts that can be found about such a personage are the four gospels of Matthew, Mark, Luke and John, and they are anonymous—nobody knows who wrote them, or when or where they were written. It is doubtful, indeed, if they existed previous to the fourth century, for no contemporary writer ever referred to them.

It is of no use to assert that a person named Christ was crucified upon

Mount Calvary—no historian refers to such an execution, nor to any of the wonderful events which it is asserted transpired at that crucifixion. In Scandinavia, they can point out to you the very spot upon Mount Upsula where the God Woden was sacrificed as an atonement to appease his father's anger against the people of that country, hundreds of years before the alleged crucifixion of Jesus was even heard of. In ancient times human sacrifices were offered up to appease the wrath of their angry deities. Such offerings followed the loss of a battle, a famine, or any other calamity, for those calamities were all attributed to the anger of the gods (by the priests), and to appease him, the people offered up human and other sacrifices—all to gratify the whim of the priests. Sometimes their chief men were sacrificed to appease the gods, and also young women and children.

Christianity did one thing to help do away with this cruelty, and this one thing was to substitute for it the sacrifice of the "Mass," in which they sacrifice their god symbolically by partaking of his "body and his blood," subsequently adopting a mere wafer instead of the solid bread and wine that they formerly indulged in. That is the only thing the church should have credit for; but even this has been counteracted, because the church shed more blood in other ways, than was formerly shed during the time that human sacrifices were universal.

Continuing the myths: Our "Friday" is named after the Scandinavian or Teutonic Venus, named Frigga, which signifies the world we inhabit. She was represented as the wife of Woden, or Odin, from which myth the name of our Wednesday was derived. This earth was personified as the mother of the gods among the ancients from whom we derived our origin, and has continued to this day under the names Mary and Christ, with the Christian-Jewish Jehovah instead of Woden, or Jupiter—there is no difference between them, only in name—they all represent the same phenomena or aspects of nature. And as Venus, or Frigga, is represented as arising from the sea, which means the land rising above the waters of the ocean, so in commemoration of that phenomenon it is incumbent upon you to abstain from flesh upon that day, and eat fish, or incur her ill-will. This is why Friday is held as a fast-day by the old church.

So also in reference to "Lent." When the days begin to lengthen after the winter solstice, and the sun enters the constellation of the fish of the zodiac, you must abstain from flesh and eat fish, and so continue till the sun enters the constellation of the lamb, or ram, when you can eat as much mutton, or other flesh, as you choose, without committing any sin. But, before you are permitted to do so at that period of the year, you must wait until after Easter Sunday, at which time you must eat eggs, which are supposed by the church to be neither fish nor flesh, but something between. Still this particular Easter Sunday does not come upon the same day every

year as our Fourth of July does, for sometimes it is three weeks later than in other years. Now, I ask: Why is it that there is such a difference in time? It is because the moon has something to do with it. The time of Easter is based upon the aspects of the moon at the end of Lent, when the sun enters the Lamb, and the church decided that Easter Sunday should be the first Sunday after the full moon, and that is why Easter Sunday varies so much. So you can plainly see that Christians are moon-worshippers, just as much as they are sun-worshippers, and that, instead of Christianity being a new religion—that is, a religion established by a particular personage near two thousand years ago—it is merely a variation from that which antedated it.

Here I am reminded of one particular fact, which is: that if a priest should lose the index finger of his right hand, he would lose his occupation as far as "celebrating" that mummary termed the "Mass." With the index and middle fingers and thumb of the right hand, he, by putting them into a certain position, is enabled to symbolize the "Trinity," and also combine it with the "Unity," and when he does so he raises his right arm and makes the sign of the cross over the people, and repeats certain words in Latin—blessing them, as the people suppose, for they do not understand one word of that dead language in which the priest speaks.

Now, what do those signs with the fingers of the right hand signify? If you turn to a dictionary and look up the word "Priapus," it will be explained, or you might find it in a fuller form in a first-class cyclopedia; and if you need more information, then apply to a good anthropological work. All I can say about it is, that among the early pagans Phallus worship was a part of their religion, and that the Phallus, or Priapus, was a god representing the procreative powers of nature.

(To be continued.)

The Salvation Army and the Public.

BY JOHN MANSON.

*VI. THE HIGH FINANCE OF SALVATIONISM.

Not only is the Salvation Army as a religious body enormously over-officered. It is also enormously over-capitalized, the over-officering being, in fact, one of the results of the over-capitalization. That a religious body like the Army should be capitalized to any material extent at all is, at first sight, a little remarkable, although if it were self-supporting the financial policy involved would clearly be its own affair. Other sects also, unfor-

tunately, have debts and are consequently under the necessity of paying interest on borrowed money, but if they are wise they do not allow their powers of borrowing to be transformed into a business for the benefit of pious investors. When a new church is deemed necessary to a certain district the local adherents of the sect will first raise as much money as they can towards the building fund ; members of the same body elsewhere may contribute ; and sometimes an appeal to sympathizers in the neighborhood will also be made. A deficit remains, but the church is built, the remainder of the sum required being usually borrowed on the trustees' note of hand or, possibly, on the security of a mortgage given on the fabric. The lender may be a wealthy member of the church or of the sect, or the money may be borrowed from a bank. In either case interest is paid for the loan. The bank must act, of course, from purely business motives, but in the case of the private lender it is not necessarily for the sake of the interest that he lends the money.

Unless some interest were stipulated, incentive on the part of the congregation to pay off the loan would be removed, and in all such cases it is the very essence of the transaction that the debt shall be removed as the congregation increases in numerical and spiritual strength. If the debt cannot be removed, it means that the church in that particular spot has been to that extent a failure, and for this reason far-seeing managers will consider carefully the probability of attracting the surrounding population before deciding upon the nature and capacity of the church or chapel that is to be erected. The bank, too, will take account of this and other circumstances before lending the money, for it is to the future congregation and their liberality that it must look for payment of its interest. In the case of the Presbyterian Church of England the aggregate value of the church property is estimated at £2,303,767, and the total debt on it is £112,250, the ratio of debt to value being 4·87 per cent. ("Minutes of Synod," 1905). Thus, at 4½ per cent., the annual charge for interest on the whole loan is just over £5,000.

How does this matter stand in the Salvation Army? It appears from a little pamphlet entitled "Twofold Investments: About Salvation Army Finance" (Finance Office: 101, Queen Victoria Street, London, 1903) that the Army is disposed to plume itself on the fact that its ratio of debt ("proportion of loans and mortgages") to the "total cost" of its properties is "considerably less than 60 per cent. of the whole." The present state of things is shown in the balance-sheet of the religious section for 1906 as follows :

DR.	LIABILITIES.	£	s.	d.
To loans on mortgage (on freehold and leasehold properties), including accrued interest	415,370	2	6	
To loans for fixed periods, including accrued interest	152,842	1	7	

The sum of these amounts, viz. £568,212, represents the amount of money invested in the religious section of the Salvation Army, upon which interest has to be paid each year. The principal assets are shown on the other side thus :

CR.	ASSETS.	£	s.	d.
By freehold (at cost) and leasehold property acquired for the use of the Army throughout the United Kingdom as on Sept. 30, 1905	845,894	6	7	
Additions during the year	29,503	8		
	£875,397	15	3	

The total assets amount to £1,145,320, and the balance of assets over liabilities is shown as £342,943. A later issue of "Twofold Investments" (1905) amends its former statement thus: "The proportion of *mortgages* to the total cost of our properties is less than 50 per cent." The preceding extracts from the 1906 balance support this statement; but if the 1903 basis of comparision be adopted, it will be found that the proportion of loans and mortgages to the cost of the same properties is now nearly 65 per cent. instead of being "considerably less than 60 per cent." The amount of interest paid by the Army on the loans to its religious section alone was in 1906 £25,944, the apparent rate being a fraction under 5 per cent. over all. "We need money," wrote Mr. Bramwell Booth in 1884. "When one looks at the *need* for such agencies it is simply heartbreaking to think of abandoning them. But abandon them we and must will rather than go into debt." In spite of this laudable declaration, however, the Army—unlike other religious bodies—has since then for some reason transformed its borrowing into a business, and thinks it rather creditable than otherwise that no less than 35 per cent. of its properties, as valued by itself, is still unmortgaged and unpledged.

Why should the Army have adopted to this extraordinary extent the policy of borrowing more money than its growth and progress warrant, and how comes it that the Army, in spite of spiritual failure, is able to continue the payment of interest so liberal and in amount so heavy? There is a fund of uncertain amount for the redemption of mortgages, but as the figures quoted above show that about 50 per cent. of the estimated value of the freehold and leasehold property is still mortgaged it would appear that, whenever the redemption fund is applied to the reduction of the debt on certain properties, this is only to facilitate the taking up of fresh mortgages on others. It is possible that in the early years of the Army's activity the zeal to extend its influence by building barracks and citadels was uninfluenced by considerations other than spiritual. But since then experience has taught the Army that so long as the public can be induced to support it in the liberal way they do, neither the actual necessities of a neighborhood nor the spiritual success of a corps need be seriously considered when it is a question of building new barracks almost anywhere, inasmuch as it is safe to assume that the public can always be saddled with a half to three-fourths of the annual cost of working the establishment. Headquarters will receive its rent, Divisional Headquarters its tithe, and the Property Fund its tribute, if only the officers are apt at collecting money from the public. In most other religious bodies the property of individual congregations is vested in local trustees, who have no power to raise money on the fabric of any church except for its own congregational needs. In the Army all the property of the whole organization is held in trust by the General, who has the power to mortgage any hall or barracks, not only for the benefit of the corps occupying it, but also "in the interests of the Army" as a whole ("Orders and Regulations," p. 305). This means that in the event of commercial or other depression adversely affecting the Army's finances in one country it would be possible for the General to mortgage or over-mortgage the Army's property in another country in order to make good the deficit, while throwing the burden of paying the interest of the loan upon the country on whose property it is raised.

The practice of the Army, then, in relation to its halls and barracks, is this: As much money as possible is raised among Salvationists and the public for the purpose of building; the Property Fund makes up the deficit and charges the corps or congregation an annual rent payable weekly representing interest on the amount so invested; the building is vested in the General for the purposes of the whole Army, and he may at once proceed to mortgage it for those purposes, which usually means the building of further halls in a like manner. The corps, however, although initially compelled to borrow money for building, will if moderately successful financially, have raised with the help of the public in a short term of years enough money to wipe off the original debt entirely. Yet it is the Army's policy to keep it under a perpetual rent-charge on account of a loan which it may possibly have repaid several times over in some other form. Local contributors to the cost of a hall must be supposed to be specially interested in its work, but that work is necessarily hampered by General Booth's policy of not allowing it "to be at any time unburdened". There are signs that the inherent injustice of this policy has begun to be felt by the corps themselves in this country and elsewhere and in certain cases it has, apparently, been judged advisable to reduce the original rent-charge in order to avoid disaffection or secession.

But the Army believes very firmly in rent, and as firmly in mortgages. A whole chapter in "Orders and Regulations" is devoted to the subject of "Debt" in relation to the field officer. Its evils are forcibly brought home to him, and he is counselled both how to keep out of personal debt and how to get out of it. In case any officer should think that a principle deemed so excellent in his own case should also apply to those in authority over him, the following passage is interlarded for his instruction:

"EXPLANATION OF THE TERM 'DEBT.'

"Money borrowed on Barracks or other property as a mortgage cannot be truly said to be "debt" in the sense in which debt is spoken of in this chapter. Such liability differs nothing in principle from the liability for rent, and therefore is not bad either in principle or practice. It may be said that it is better not to have a mortgage, to which it may be replied that it is better not to have to pay rent. But of the two the former is at least as unobjectionable as the latter."

This lucid exposition of the Army's policy of getting into debt, not with the view of getting out of it but with the deliberate purpose of getting farther into it at the public expense elsewhere, would have been enhanced by some examination of the circumstances which ought, one must assume, to differentiate in principle the security of the Army's income on the one hand from the salary of the field officer on the other.

It has been seen that General Booth's followers, in spite of their alleged enthusiasm, contribute only a relatively small proportion of the total cost of his religious organization in this country. General Booth has, apparently, discovered that where an appeal to their generosity fails an appeal to their desire for gain has at least a chance of success. This the periodical publications of the Army serve sufficiently to show. The advertisements of the *War Cry* furnish a clue to the identity of the holders of General Booth's £568,000 in mortgages and loans, and the receivers of his annual dividend of £26,000 on these spiritual investments. The following are fair specimens of a particular class of financial appeal by General Booth in which the element of self-denial is not at once apparent:

WANTED TO BORROW, £15,000.

TO PROVIDE for necessary Capital Expenditure in connection with the improvement and development of the Printing and Publishing and other business Departments of the Army.

The profits of these Departments are entirely devoted to the maintenance and extension of the Work of the Army, and form a valuable source of income.

SUMS of £50 and upwards received.

REPAYABLE in five or seven years as desired.

INTEREST.—4 per cent. or 4½ per cent. according to term, paid promptly on each Quarter Day.

SECURITY.—Note of hand, signed by General Booth, as responsible Trustee for all the Funds of the Army.

A PERFECTLY SAFE INVESTMENT, with the additional satisfaction of helping forward the Army's great work.

MORTGAGES

We have PROPERTIES in every part of the United Kingdom AVAILABLE AS SECURITY for loans from £200 to £10,000, upon which we will pay a LIBERAL RATE OF INTEREST. An ample margin of value is given in each case. Legal costs and expenses borne by the Army. Particulars and full information sent upon application to the Finance Secretary, 101, Queen Victoria Street, London, E.C.

HELP WITHOUT GIVING

This can be accomplished by the INVESTMENT of funds with The Salvation Army, upon first class securities, at rates of interest up to FOUR per cent. per annum.

SPECIAL TERMS TO OFFICERS.

An illustrated booklet, giving full information, will be sent, post free, upon application to the Finance Secretary, 101, Queen Victoria Street, London.

General Booth's financial advertisements appear to be confined to the *War Cry*, and it is therefore to be presumed that, in his opinion, some of the readers of that interesting journal are in a position to spare the minimum of £50 in the one case and £200 in the other. The satisfaction of helping on the Army's great work is, no doubt, worth something, but if Salvationists in general really desired that satisfaction unalloyed there would be no necessity for General Booth to offer them 4½ per cent. along with it (O. and R., p. 483). One is compelled, therefore, to conclude that the gilt-edged security combined with the liberal interest is the controlling motive in the Salvationist mind in responding to such appeals.

Every Salvationist, however, has not £200 or even £50, and General Booth has therefore provided ample accommodation for still smaller investors. The following advertisement, also from the *War Cry*, appeals to "all seeking for investments":

LOANS TO THE SALVATION ARMY.

OF SPECIAL INTEREST TO ALL SEEKING FOR INVESTMENTS.

We have just issued an interesting little Pamphlet, setting forth the various ways in which money can be invested with The Salvation Army, and all persons looking for a fair rate of interest should write at once for a copy of "TWO-FOLD INVESTMENTS", which will be forwarded, post free, on application.

Loans may be made either to the PROPERTY, TRADING or SOCIAL DEPARTMENTS, and may be invested at rates of interest varying from 3 per cent. to 4½ per cent. per annum.

MORTGAGES are excepted on Freehold and Leasehold Properties in Great Britain, bearing Interest at 4 per cent. to 4½ per cent. per annum.

A list of available Securities will be forwarded on application. Legal and Survey Costs are borne by the Army.

All communications treated with the strictest confidence.

The interesting little pamphlet in question supplies "information as to

the methods by which investments can be made in its (the Army's) various business departments". The "two-fold" character of such investments consists, of course, in the combination of the spiritual satisfaction already alluded to with some material interest in the return. It is explained that in connection with, and as an outcome of the Army's work, "there have grown up business departments, which do not appeal for donations, but continually require the investment of money in the shape of capital to extend their operations. For the use of such funds, the Army is prepared, and can afford to pay, a reasonable rate of interest." The purchase and erection of public halls, the Trading Departments, and the printing works are instanced as objects which the invested capital is desired to promote. "In all these Departments," the prospective investor is informed, "the money employed produces profit, and therefore makes it possible to pay interest." The admission that the Army's congregations throughout the country are trading concerns is certainly candid. The printing works and the army's supply stores may not appeal for donations, but it is surely evident to all the world the halls, barracks, and other religious properties do very little else. It is chiefly on these that over £400,000 of the Army's liabilities to its investors is secured.

In what respect can these halls and barracks be said to "produce profit"? Evidently the item rent is intended to be so regarded, and it might possibly be contended that the total amount of the rents received by the Army, vis. £52,310, is double the amount paid in interest on mortgages and loans, and that the security therefore is excellent. It might be excellent if the Army's congregations were able unaided to pay these rents and all their other expenses as well. But when corps after corps is obliged to beg the public to pay its rent for it, and most of its other expenses also, the question of security is materially altered.

The mainsprings of any religious organization intended to be a power for the spiritual and social redemption of the masses must necessarily be the devotion, enthusiasm, and self-sacrifice of its own members. Possessing these qualities, even poverty itself, with whatever creed, might well prove omnipotent. In the Salvation Army there is no room for devotion except on the part of its unfortunate field officers, hundreds of whom every year are remorselessly broken in body and in spirit on the wheel of its insatiable financial system. For true religious enthusiasm there can be no place, inasmuch as the real purpose of every word and deed must—in spite of all appearances—be inevitably the accumulation of funds for the payment of salaries in the aggregate out of all proportion to the Army's strength and work, of rents that are a hardship on the corps, and dividends that are an undue burden on the public. Self-sacrifice, instead of being stimulated, is stifled and rendered impossible, and in its place self-interest is set up and encountered at every step. Whatever may have been the case twenty or thirty years ago the organization today is held together by its mortgage bonds rather than by its love of sinning and suffering humanity. The petty trafficking of the money-changers in the Temple, which had, at least, the merit of simplicity and straightforwardness, was venial compared with the complicated "twofold" finance of Salvationism. However suitable the quality of unquestioning faith may be in the spiritual sphere, its exaction in connection with the management of the savings of the pious small investor and of the confiding poor has too often been pro-

ductive of economic disaster in the long run. When a religious body loses its soul in worldly enterprises the devout and the credulous stand in peculiar danger of losing their money. And if there is one thing about the Salvation Army beyond all doubt it is that it has lost its soul.

(*To be continued.*)

JUST AS I AM, WITHOUT ONE "D."

A HYMN, ANCIENT AND MODERN

(*Dedicated—without permission—to the Salvation Army.*)

Just as I am, without one "D,"
An Army job is offered me
If I will only come to Thee.
O Lamb of Gawd, I come.

Just as I am, a tattered lout,
My Sunday togs all "up the spout,"
To get a fiery new rig out,
O Lamb of Gawd, I come.

Just as I am, for grub inclined,
An Army Captain, good and kind,
Says "Come to Christ, your meals we'll find."
O Lamb of Gawd, I come.

Just as I am, on ticket-leave,
An honest (?) screw I can receive
For kidding noodles to believe.
O Lamb of Gawd, I come.

Just as I am, to "tecs" well known,
My pals in quod, I'm all alone,
"Tis risky working "on my own."
O Lamb of Gawd, I come.

Just as I am, by Gawd above !
The job will fit me like a glove,
For "doing" flats is what I love.
O Lamb of Gawd, I come.

—*Freethinker.*

ESS JAY BEE.

THE EVANGELIST.

Into our little burg he rolls, [tunes, And sings old hymns to ragtime And talks of men's immortal souls As our fat grocer prates of prunes. He talks of crowns and harps of gold As if he had them in his trunk. He cords us up within the fold With other piles of human junk.

And then he takes his book and gong
To other towns that saving need;
And ere has died away his song
We ransomed sinners all stampede !

—*Philistine.*

WALT MASON.

SECULAR THOUGHT.

A Magazine of Rational Criticism in Religion, Politics and Science.

Editor: J. S. ELLIS.

Business Mgr.: C. M. ELLIS.

Published Monthly at 1554 Queen St. West, Toronto, Can., and mailed to subscribers, post free, at \$1 per ann.

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	Half page	1.75	... 3 mos.	4.50	... 12 mos.	12.50
	Whole page	3.50	... 3 mos.	7.50	... 12 mos.	35.00

DEATH OF JUDGE C. B. WAITE.

At the ripe age of 85 years Mr. C. B. Waite, widely known as the author of "The History of the Christian Religion to the Year Two Hundred," died at his home in Chicago on the 25th of March. For upwards of sixty years Mr. Waite had been in the public eye. In 1845 he was a zealous abolitionist when there were but a handful of advocates for giving freedom to the slaves, and he published an anti slavery newspaper, the *Liberty Banner*. In 1848 he was candidate for State's Attorney, and, in spite of his unpopular views, polled a large vote. In 1862, when only thirty-eight years of age, he was appointed associate judge of Utah, but returned to Chicago in 1866. Two years later he was employed to argue the contested Utah election case before the Congressional committee, and in a masterly manner exposed the whole system of Mormonism in its bearings on the United States government. He also became a strong advocate of woman suffrage, and published articles in its favor in the *Law Times* of Chicago. In 1884 he published his History, which has run into six editions. His long life has been spent in active work for rational reforms in many departments of social and political life.

SMYTH-PIGOTT, THE "AGAPEMONITE," DRUMMED OUT OF CHURCH.

The Rev. J. H. Smyth-Pigott, who for many years has been the head of the small sect of Christians known as the Agape-monites, whose two leading articles of belief appear to have been the Divinity of Pigott and Free Love, has just been deposed from the Anglican Church priesthood by a church court, for flagrantly immoral conduct.

The sect is one of the many strange outgrowths from Protestantism, and its history exhibits a striking example of that

compound of religious credulity and sexual perversion which is so often seen in "revival" times. It was originally founded by a man named Prince Lee, who styled himself the "Prince of the Flying Roll," and appears to have consisted of a few cunning men and many deluded women, the latter having been the chief providers of the necessary funds. Prince Lee built an expensive structure near Chatham, in Kent, which was never finished, and died leaving much money and several widows, one of whom built a magnificent memorial church at Clapham, South London, at a cost of half a million dollars.

Smyth-Pigott succeeded Lee as preacher and head of the "Abode of Love," and continued and extended the good work of gathering in wealthy and infatuated women and preaching his own divinity so successfully that he had to secure police protection to save himself from Christian mob violence. The Protestant conscience was shocked at seeing an opposition God Almighty being driven to church on Sunday with three or four women in a coach and six with liveried footmen. And so Mr. Pigott had to quit his fine Clapham church, and retired to a new Abode of Love at Spaxton, in Somersetshire.

Here, two children were born to him by his chief sultana, a wealthy and beautiful young woman; and the scandal became so public that the church authorities decided to prosecute him. A court was held, he was condemned, and he was drummed out of the church at a special service, which consisted of the legal declarations, prayers, and curses sandwiched in with the most lugubrious music the organist could improvise.

Pigott's career is similar to that of many religious fakers. In turn he had been a University graduate, a cattle driver, a seaman, coffee-planter, soldier, and prizefighter. Then he saw a good thing in piety, took "holy orders," and gave great satisfaction as curate at Mildmay Park, North London. The Salvation Army was the next excitement that attracted him. In all of these changing scenes of life he appears to have very carefully avoided the shoals of matrimony, and thus when he caught sight of the Agapemone, we cannot wonder why he was ready to join it and secure all the delights of polygamy with none of its expense or risk.

Billy—Papa, what does "hades" mean?

Papa—It's the polite word for "hell," my son.

Billy—And, papa, is there any polite word for "heaven?"

Book Notices.

SPIRIT, MATTER AND MORALS. By R. Dimsdale Stocker. London : A. Owen & Co., 28 Regent Street, S.W. Cloth, 2s. ; paper covers, 1s.

In this little book of about one hundred pages, Mr. Stocker attempts to lay the foundations of an ethical religion upon a basis of rationalism. The author divides his subject into three sections : 1, Spiritualism and Ethics ; 2, Materialism and Ethics ; 3, Rational Ethicism. In the first, he considers the leading forms of supernaturalistic religions, devoting the main part of his efforts to exposing the fallacies of modern Spiritualism. Though we are inclined to differ slightly from some few of his utterances on this question, we cannot help joining with him in laughing at the description given by the late lamented Mr. Myers of a ghost :

“ Whatever else a ghost may be, it is probably one of the most complex phenomena in nature. It is a function of two unknown variables—the incarnate spirit’s sensitivity and the discarnate spirit’s capacity for self-manifestation.”

Mr. Stocker may well ask : “ After such a luminous exposition, what remains, one would like to know, to be said on this aspect of the subject ? ” And we also agree with him that Spiritualism “ has registered an advance upon the old faiths. It marks a stage ; a rupture with the deity of tradition.” This is something, certainly ; just as Protestantism, in its rupture with the Papacy, marked a stage, even though it created a hundred Popes for the one it rejected. But Spiritualism, in “ surmounting the old death, and robbing the grave of its horrors”—if it had done so, would only be in line with the old theologies which have done the same things for believers, if not for sceptics ; nor would it be any real advance on the old faiths if its followers had “ begun to search their own souls,” for Christians have done so too, and have proved their sincerity as indubitably as any Spiritualists are ever likely to do.

In his second section, commencing by quoting Tyndall’s celebrated utterance at Belfast, Mr. Stocker gives a rough-and-ready survey of materialistic philosophy from Leucippus and Democritus to Haeckel and Büchner. Though our author shows the inconsistencies of the objections to “ so mechanical a theory of life and mind as this (Haeckel’s), which seems to exclude alike design, purpose, or chance, and is therefore meaningless to many,” and speaks of “ difficulties which its acceptance involves, and which the lay mind is incompetent to appreciate,”—difficulties, indeed, which only exist in the metaphysical minds which manufacture them,—he frequently seems to adopt what is the Spiritualist’s stronghold—the fact that Spirit and Matter are two separate and separable entities. “ We do not,” he says, “ I think, sufficiently recognize the moral and rational tendency (it is no more) which is exhibited in Nature.” And again :

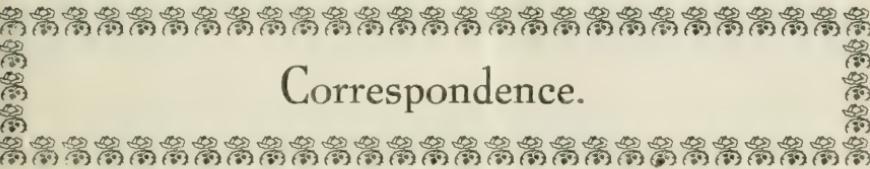
“ At the same time, I would suggest that the time has arrived when men should disabuse their minds, once and for all, of the notion that Nature is an ass and must be driven. ‘ Blind brute force’ does not exist. If science

is showing us anything, it is this: that *intelligence* inheres in the whole, and in the part no less than in the whole."

If there is a *moral tendency* in *Nature*; if intelligence is a function of all matter, and is exhibited as much in the earthquake as in the actions of a burglar or a physician, then Materialism may as well be sent to the limbo of the dead gods.

In his last chapter, Mr. Stocker concludes that "Only as Spiritualism, Materialism and Rationalism fuse in Ethical Monism, and the laws of life are interpreted with reference to moral purpose, can the full satisfaction of the soul be reached, and the heart's desire be attained." This conclusion is reached through an interesting discussion of Rationalism and Ethicism, not free from some superlatives which we can hardly accept. We do not think man has as yet "stirred a something higher than himself." Irrational and undeveloped as man undoubtedly at present is, his is the highest mentality we are acquainted with. We agree with Mr. Stocker that "Nobody with the slightest acquaintance with anthropological research can possibly persuade himself that even that transcendently sublime faculty, conscience, is in itself sufficient to ensure full-blown perfection,"—for the very good reason, that we cannot believe "full-blown perfection" is possible of attainment. And for the same reason, we agree with him that "universal love" is by no means a solvent for human ills, and that people who preach it and other Utopias are either hypocrites or lunatics.

On the whole, Mr. Stocker's book will be found a very readable and interesting study of the questions involved, and we hope it will be widely read.



Correspondence.

Editor SECULAR THOUGHT.

DEAR SIR,—With your kind permission I would again like to offer a few remarks in reply to your criticism of my letter (and extract) in your December issue.

Your attitude towards it reminds me of the naturalist who, from a single bone of an extinct species, is able to build up the anatomy of the whole "critter"; in like manner, from a non-committal sentence or two, you undertake to classify me as a "psychic," one of a genus which apparently you would not be sorry to see follow the Dodo to extinction.

In sending you the extract from Prof. Hyslop's work, I was actuated more by curiosity as to how you would meet his conclusions than from a desire to endorse his sentiments.

I am unable to state any definite belief in a future life, or make any claims to evidence of the existence of man's soul, preferring to take the standing of an agnostic upon the subject, but with a leaning towards the view that there may be more things in the universe than are dreamt of in the materialistic philosophy. It does seem to me that the tendency of the materialist is to proceed from a destructive criticism to a too dogmatic

position, a too sweeping denial of all that does not come within the purview of his immediate experience. Is it necessary or expedient, I would ask, to apply the big stick of vituperation against all and sundry who venture to inquire into unexplained laws of nature, into obscure phenomena, or the little understood operations of mind? Does the student of metaphysics or psychology, or the advocate of the hypnotic or the telepathic, hold any brief for religious authority, or champion "the perpetuation of preventible evils?" Are they not all subject to anathema by the church, a sure proof of their conflicting aims. Nor can I perceive how investigation into these matters need interfere with those serious efforts to ameliorate the conditions of human life which you justly consider to be of the first importance. There appears to be abundant evidence of an unimpeachable kind on record to justify tolerance of the above subjects as well as to encourage and stimulate further investigation. Science itself in its higher reaches appears to have left behind the realm of the material, or at least to require the aid of the supersensible for its ultimate conclusions. We have to take the existence of the atom with its components the electron and ion on trust, and the ultimate of matter seems to be as elusive and mysterious as the workings of mind.

Your hostility to church teachings and to all religious dogma has my hearty approval, and were it in my power I would gladly scatter broadcast all freethought publications as an antidote to the pious "dope" with which the mind of man is befogged. Iconoclastic work will be needed until such time as, in the process of mental evolution, mankind shall emerge from the dominance of ecclesiasticism. By all means let us hammer away at that which clogs man's mental progress and enslaves his reason, while showing tolerance for such as are seeking more light on the path, which, from a material standpoint alone, is dark indeed..

E. BEALE.

Jan. 30th, '09.

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CORRUPTION AND WASTE IN RELIGIOUS SENTIMENT.

I will not speak of the crimes which in past times have been committed in the name of Christ, nor of the follies which are at this hour held to be consistent with obedience to him ; but I *will* speak of the morbid corruption and waste of vital power in religious sentiment, by which the pure strength of that which should be the guiding soul of every nation, the splendor of its youthful manhood and spotless light of its maidenhood, is averted or cast away.

—JOHN RUSKIN, "*Sesame and Lilies.*"

UNIVERSAL EMPIRE AND UNIVERSAL PEACE.

The present anti-German war scare in England is a striking commentary on the universal peace propagandists' agitation in favor of national disarmament. We see that trade competition has brought about such an acute condition of antagonistic tension between the great nations that there is the greatest risk that, at any moment, some unforeseen circumstance, even the unguarded or perhaps half-drunken utterance of a prominent political personage, may precipitate a vast war. It is equally true that there is always a great risk that war may be deliberately organized by unscrupulous politicians ; for it is true that the people of democracies are just as liable as those of monarchies to have their passions aroused by false and alarmist rumors put out by unscrupulous newspaper reporters, inspired by wealthy monopolists or political grafters. It has been the fate of mankind in all ages to be at the mercy of their governors and rulers ; and the day seems yet far distant when rationalism shall have so far permeated the masses as to raise them above their present condition of mere puppets in the hands of designing men. In our view, then, the duty

of the hour is for each nation to do, not what its "best men" may think best suited to an ideal condition—which, after all, may never be reached, if, indeed, it is not impracticable and irrational, as opposed to the very principles of Evolution—but what seems to be most appropriate to meet present conditions and apparently inevitable developments.

Now, up to the present time, Russia has been the chief competitor with Britain in the idea of becoming a world-power. Spain's pretensions evaporated a couple of centuries ago at least, and France's came to an end with the fall of Bonaparte. This left the active work of empire building in the hands of Russia, which has rapidly spread its armies over the whole of northern Asia and northern Europe, with occasional dashes for Constantinople and the Near East. Its rapid spread in the Far East came to a sudden—perhaps temporary—stop when the New Japan awoke to its danger. Meanwhile, the British empire has been almost silently but rapidly assuming a reality, and within the last generation events have proved that the national sentiment that must ever lie at the base of the life of a powerful people animates the widely-separated branches of the British stock. That sentiment has found utterance in unmistakable terms in Australia, New Zealand, and South Africa ; and in Canada it would have been equally outspoken had the government been a fair representative of the non-Catholic part of the people. It has been felt by all these growing colonies that it is only just that they should share in the cost, hitherto assumed entirely by the mother country, of the protection necessary to secure the safety of its commerce.

A REVOLUTION IN "LIBERAL" THOUGHT.

We need not here enter into any discussion of the bearings of the question of foreign trade. What we, as rational men, should consider is the best method of meeting the present conditions and providing for the risks arising from them. This, we are glad to see, has been the attitude taken by the most prominent liberal thinkers in Britain. When the present Lord Morley took office, he had to admit that his former opinions regarding Britain's foreign possessions were not sound. In face of the real facts, he came to the deliberate conclusion that to give way to the "Little Britain" idea, and

leave our conquered dependencies to their own devices, would be a monstrous crime. The British people have only one course open to them, and that is, to do the best that can possibly be done for the peoples the direction of whose destinies they have assumed.

In the same way, we find Frederic Harrison acknowledging the error of his ways. It is all very well for chamber philosophers to treat the world as if it contained the makings of a Utopia, only needing relief from the present race of misgovernors to create a new Paradise on earth ; but, as we have said, practical life shows that ideal conditions can only be the outcome of a great change from the present condition of human sentiments and lack of knowledge ; and Mr. Harrison recognizes this when he says, in a letter which has had an immense influence :

“No! Whenever our Empire and maritime ascendancy are challenged, it will be by such an invasion in force as was once designed by Philip and Parma, and again by Napoleon. It is this certainty which compels me to modify the anti-militarist policy which I have consistently maintained for forty years past. The conditions are now changed ; new risks involve fresh precautions. The mechanical as well as the political circumstances are quite different from what they were in the days of Wellington, or even of Palmerston and Gladstone. To me now it is no question of loss of prestige, no question of the shrinkage of the Empire ; it is our existence as a foremost European power, and even as a thriving nation. To talk of friendly relations with Germany and the domestic virtues of the Fatherland is childish. Who in 1860 knew that Prussia was to be the dominant power in Europe ? Who in 1864 imagined that she was to defeat Austria ? Who in 1868 foresaw that in two years she would be in Paris ? Who in 1888 dreamed that she would be our rival at sea ? And what impelled the cultured realm of the Hohenzollerns to break out in “blood and iron” to smash Denmark, to overwhelm France, to defy England on the sea ? What was the motive, or the cause ? What but the thirst of national glory ?”

And thus it is plain that we have to face conditions the outcome of which it is beyond the power of the wisest statesman to predict. All we can say is, that it would be as foolish and shortsighted for a statesman to neglect effective preparation for national dangers as it would be for a business man to fail in making provision for his trade risks.

The recent warlike outbreak in the Balkans, the revolution in Turkey, and the threatened strike and revolution in France are illustrations of the unforeseen circumstances that at any

time may arise and plunge the great nations into a tremendous struggle, even without the assistance of Japan or China.

A GERMAN INVASION OF ENGLAND.

The slight effect of the modern notions of universal peace upon the mass of humanity—the inherent savagery of the present human race, or at least of that portion of it known as the civilized Western or Christian nations—is demonstrated by the undisguised racial rivalry and hatred that crops out now and then when some new invention in warlike machinery promises a prospect of material advantage to one or other of the Great Powers. But a month or so ago Count Zeppelin's big gas-bag was thought to have surmounted the difficulties presented by Britain's sea-girt coasts and formidable fleet, and at once a howl went up from a number of patriotic German jingoes for the construction of a fleet of these balloons to project an army of a quarter of a million of men into Britain, to subjugate the country and reduce it to poverty and impotence by plundering it and exacting a ruinous indemnity. We need not discuss the insuperable difficulties and risks of such an undertaking or its immense cost. All we wish to show is the justice of Mr. Hasrison's warning.

It has been said that such schemes are but the dreams of mad jingoes or military adventurers, and that the mass of the people disapprove of them; but, though one is at a loss to conceive how any considerable section of the German people could look upon Britain as a fit subject for hatred, conquest or plunder, the fact stands out very plainly that trade rivalry has become very irritating, and is fully as likely to lead to war as a national hankering for military "glory."

Nations have short memories, and though wars almost invariably injure victors nearly as much as vanquished, nations look forward as little as they look backward, and are liable to attack their oldest friends regardless of the opening for attack they may leave to their enemies. We need not be surprised at this recklessness when we consider how nations are ruled, and more especially when we see great capitalists and monopolists and politicians ready to sacrifice the lives of their workmen and fellow-citizens to any extent so their dividends may be swelled or their competitors be destroyed. There is hardly a railroad built or a public work constructed that is not the

direct cause of the constant slaughter of a large percentage of the workmen engaged. Carnegie seems to be trying to save his soul by building libraries and church organs, but at the works from which his money is derived it is reliably estimated that 500 men are killed and 5,000 injured or maimed every year! War can have no terrors for men who either perpetrate these murderous atrocities or who submit to them.

THE DREAM OF UNIVERSAL PEACE.

On the whole, we conclude that the idea of universal peace, like those of immortality, heaven, god, and other infinite and eternal things, is a dream of unpractical and illogical thinkers, and that, even if one great empire should become the supreme world-power, or a political federation of the great nations be brought about, disruption would sooner or later be the ultimate outcome. Not that we advocate any reduction of the efforts to mitigate the evils of war, for it is true that the amelioration of the conditions of mankind can only come from the success of such efforts. But war is only an intermittent evil, whereas trade and commerce are a perennial and fruitful source of immensely greater evils—practically an unending war that every year kills and maims and impoverishes more victims than any war.

When men become tired of suffering the horrors of industry it may be time to consider the possibility of abolishing the horrors of war.

"THOU SHALT NOT STEAL"—FROM US.

Under the above quoted headline the *Wall Street Journal*, of New York, of April 20th, had a leading article appealing for greater morality among private citizens before talking too loudly about corruption and greed among the law-breaking monopolistic corporations. At first sight, it seems comical for a stock-gamblers' newspaper to begin sermonizing about honesty in any shape, but there is said to be a code of honor among thieves, and we suppose Rockefeller, Carnegie, and other grafting millionaires find it easy to justify their actions to their consciences—that is, so far as they possess the germs of such elusive entities. And especially comical is it to see the *Wall Street Journal* showing the whites of its eyes as it

recommends us to quit the "political and religious cure-alls" of modern days and—no, not engage in the stern realities of legitimate stock-market investments, but—"get back to the Ten Commandments and the fear of the Lord which is the beginning of wisdom." Religious stock-gambling would seem about as congruous an idea as would be a Bible-class in hell, were it not that religion has always been the chief ally of the tyrant and the robber.

The *Journal* bases its sermon on a notice recently posted in the Third Avenue street cars: "Thou Shalt Not Steal," and tells us that, whatever may have been the crimes committed by the corporations, they do not justify theft on the part of passengers. "Two blacks do not make a white now, any more than they did when Moses gave the law to the children of Israel," it says, as it tells this story :

"Some of us have loose ideas on the precise degree of honesty to be observed towards a public corporation. The feminine mind in particular declines to accept the Mosaic ruling unmodified. Here is a case in point. In an apartment house not far from Columbia University, not in the 'tenements,' but where the apartments rent at \$125 a month and upwards, dwells a small family whose single daughter uses the surface cars on rainy days for a dozen blocks to get to school. Her mother provides the child with carfare, but the child is explicitly told to evade paying the conductor if she can. Not only does the child do this, but she shows that she perceives the moral wrong she is committing, because she tells her young companions that when the street car conductor fails to collect her fare she does not return it to her mother, but spends it for her own purposes. The mother perhaps does not think she is committing any crime. The less sophisticated intelligence of the child sees that there is no moral difference between deceiving her mother and robbing the street railroad. 'Incredible!' says the reader. Not at all. There is not a public school teacher or a minister of religion in any one of our great cities who could not cap that story with one as bad. It seems inconceivable that a mother could deliberately work for the damnation of her child's soul, but this mother evidently never thinks whether the child has a soul or not. It is all very well to pillory the traction magnates, and make moral umbrellas of them to shelter the reader, but it is by that reader that the real effort for betterment must ultimately be made."

It is not at all improbable that parsons and school teachers could "cap" the story with others of a similar nature, some possibly much worse. Parsons and school teachers are themselves not a whit better than the rest of the community. But we do not believe the story at all fairly represents the mental condition of the masses ; and even if it did, we should find in it no justification for neglecting to continue the exposure of

the reckless crimes and soulless greed of the big monopolistic corporations.

Corporations are composed of citizens ; and what applies to the citizen applies to the corporation. If "a corporation has no soul," it is because the men who compose it lack that commodity.

THE REMEDY FOR CORPORATE CORRUPTION.

The *Wall Street Journal* thinks that ninety-five per cent. of social ills and commercial dishonesty "are practically beyond the reach of legislation." We do not think so ; and if we did, our hopes for progress in social reform would be remarkably small. Legislation, as far as it is good and permanent, simply represents the settled moral standard attained by a people ; and the best hope for an improved moral standard lies, we believe, in a full conception by the people of the fact that fraud and hypocrisy are injurious to the whole body politic, and more especially to the workers, whose hard labor it is, after all, that creates the wealth that is the chief incentive to crime and the greatest provocation to hypocrisy.

That legislation is the only remedy for the evils arising from wealth and the hankering for it, seems certain. The *Journal*, probably edited by a preacher, says that "Our last and best resort is to appeal to the ministers of religion of this country." As if the services of a class of social parasites depending largely upon the very evils we are trying to remedy would be of any value for such a purpose. It talks about "God's laws," and instilling obedience to them into our children ; says we are "discarding the sanctions which made men honest !" and making of the church a "Sunday club where we are to insult our creator with a casual nod of recognition once a week ;" and calls for a return to the "Ten Commandments and the fear of the Lord which is the beginning of wisdom ;" but apparently leaves any consideration of the crimes of corporations till universal honesty is the distinguishing trait of the mass of the people.

From a plutocratic viewpoint, no doubt, this is a very good stand to take up, but in our opinion legislation could go a very long way towards supplying a remedy. In our own city of Toronto there are half a dozen wealthy corporations making immense profits from public charters and monopolies ; and a comprehensive law, honestly administered, compelling all cor-

porations to keep their accounts in a business-like way, under competent official inspection, and with a fixed maximum profit, all surplus beyond which going into the public exchequer and the shares being purchasable at par by the government, would have saved Canada from being swindled by an unscrupulous set of thieves, whose robberies are used as justification for the petty stealings of employees and citizens.

We believe it is the truth that nearly all the most prominent wealthy men of Canada have amassed their property by means that can only be fairly termed robbery or piracy, whether by means of charters obtained by debauching officials and members of Parliament or of civic councils, or by evading the conditions of the charters under which they carry on their work. The vicious circle of corruption created in this way has a tendency to enlarge itself, and in the gigantic engagements undertaken by the present government of Canada we see what is likely to be the culmination of an epoch of "graft" which must finally result in an explosion such as that which occurred nearly forty years ago, when the great Canadian Pacific Scandal caused Premier Macdonald to exclaim: "*My hands are clean!*" however dirty were those of the other members of his Government.

"IS THE EDITOR OF THE TORONTO 'NEWS' A CHRISTIAN?"

Thus queries the Toronto *Catholic Register*, and we are inclined to think the negative reply is about correct. It is very amusing to see the *Register* flaying Mr. Willison, but, as a matter of fact, the Catholics have all the advantage of the Protestants in their disputes. If there is any truth in Christianity, the right of private judgment is un-Christian. It is distinctly laid down in the Bible that the office of the preacher is not to argue, but simply to declare the true doctrines; and how can there be any truth in the multiplicity of absurd and incoherent dogmas known as the Protestant creeds?

The *News* editor's offence lies in defending the Abbe Loisy, condemned by the Pope as a "Modernist," a defence based on the assertion that Loisy was a "painsstaking and diligent student of the Bible." And the *Register* editor very justly replies that that does not touch the real question, which is—Are Loisy's teachings true? Then he recites a list of those teachings, and very justly, we think—again asks, Does the

News editor believe likewise? If so, he should cease calling himself a Christian. If not, why defend Loisy?

The *Register* very well points out that if you go the rounds of the Protestant churches you will find all sorts of doctrines taught, but generally, that the pulpit favors doctrines acceptable to the pork-packers, milk-dealers, shoddy-cloth makers, and other pewholders who save the parson from the necessity of earning an honest living.

No Protestant—possibly no Catholic—preacher can afford to set at defiance the opinions of the wealthy men who largely pay his salary and the expenses of his church. But the *Register* puts Mr. Willison in the dilemma of either supporting the teachings of an infidel or acknowledging the authority of the Roman Catholic Church; and ends by asking whether Mr. Willison will answer the question—Did he defend Loisy not knowing what Loisy taught, or does he believe the teachings of Loisy to be true? We bet Willison will “scorn to reply.”

It is comical to see the *Register* telling Mr. Willison that, “if he knows the meaning of dogma, he knows there is no real dogma outside the Catholic Church,” and writing about the “great truths” of the Incarnation, etc. He exhibits in this the essential factor in all supernatural religion—the great and manifest fact that there is no truth anywhere outside of OUR truth. “There is but one god and Mahomet is his prophet!” cries the Moslem. “Our god is the only true god, and the Pope is his vice-gerent!” dogmatizes the Catholic. “The Christian god is the only real one, and he has spoken through John Wesley and the Conference!” shouts the good Methodist. And so on through the whole gamut of fanatical sects, down to those of St. Bill Booth and St. Molly Eddy. It is a grotesque exhibition of mental alienation.

The truth is that Mr. Willison, if he had received a better school training, would have seen that there is no logical stopping-place between Rome and Atheism—that all Protestant creeds that reject the Pope’s authority are practical denials of a divine providence who makes known his will, and are but the refuge of credulous semi-lunatics.

“GIPSY SMITH” IN TORONTO.

For the fiftieth—or probably for the hundredth—time the citizens of Toronto have been “saved,” from what remains a

little mysterious, but we suppose the saved know what they have escaped, or may be lost. Gipsy Smith seems to be an exceptionally mild evangelist—he is not an orator, and he roars not at all, and his talk is very commonplace “gospel” or bible-class teacher talk ; but he has been abundantly advertised, the largest hall in Toronto was engaged, and tickets were entrusted to the church workers throughout the city for distribution among the “unsaved.”

This last item gives the key to much of the “success” of the revival. Towards the close of the series of meetings there was something of a wrangle between Rev. Silcox, the Toronto preacher, and Gipsy Smith. Mr. Silcox said very few sinners had been brought to the penitents’ bench, the fact being that the church workers, instead of distributing the tickets as they had promised to do, had retained them for themselves and their friends ; and the Gipsy himself said he had seen the same crowd of faces so often that they were familiar to him. This clearly shows the dishonesty and selfishness of these Christian workers. Gipsy Smith, however, somewhat excused the dishonest workers, and said they were all the better for being converted so often ; and if conversion could make them more honest they no doubt needed it.

Gipsy Smith made one good hit at his familiar Christian auditors. He said they needed saving, for though professing Christians and church workers, they had stolen four hundred of his hymn-books. As a matter of fact, criminals are almost always very religious.

But the fact that Toronto needs to be “saved” so many times seems to us to show the utter uselessness of the saving. The evangelist comes, holds a dozen or two meetings, takes his pay for the excitement he has created, and the net result is—nil, so far as any perceptible moral improvement is concerned, but a strengthening among the church-goers of the ancient and barbarous notion of eternal torment, which is the great bugaboo used by the evangelist to frighten the weak-minded to the penitents’ bench.

“GENERAL” BOOTH OF THE SALVATION ARMY.

April 10th was the 80th anniversary of Mr. Booth’s birthday, and was celebrated by his followers in Toronto, and we suppose also wherever the Army has a post, with the greatest

enthusiasm. The exposure we are printing of the methods by which the well-known religious and trading organization has for many years been carried on will give some idea of the value of the work done by it ; but the test of its ultimate success or failure can only come when its autocratic founder and ruler has passed away. Already there has been one great schism, and unless Mr. Booth's successor possesses the energy and genius necessary for closing the breach and carrying on the business of the Army with the same unscrupulous misrepresentation and brazen mendicancy which have characterized Mr. Booth's career, it is impossible to believe that it will continue to gull the people. Indeed, there are not wanting signs to prove that it is already on the down grade. Certainly, here in Canada it passed its heyday of success some years ago, as far as numbers are concerned ; and there is so much public begging connected with its "services"—even the band that plays a few times at the street corner before filing into the barracks on Sunday sending around the hat and knocking at the neighboring doors to beg, just like the hurdy-gurdy man or the German band—that there seems to be no possibility that it will ever attain the stage of respectability that so many other sects, starting in the gutter, have reached.

The statement is made that the Salvation Army musters 93,975 officers, 20,325 bandsmen, and "millions of soldiers throughout the world." If this statement is really true, what are we to think of the religious earnestness and the honesty of these millions who allow the largest part of the expenses of their church to be squeezed out of outsiders by persistent begging? Why should their officials get \$5 per head upon 15,000 emigrants they professed to send to Canada last year, when their own returns showed that they only sent out about 400 Salvation Army soldiers? The whole emigration policy of the Dominion has been for years in the hands of a set of officials, all of whom admitted before a Parliamentary committee of inquiry two years ago that they had been guilty of fraud ; but, owing to party exigencies, they were all sent back to their jobs in England or elsewhere ; and it is extremely probable that the bonus on the 15,000 emigrants was paid more than once to different claimants. But why should the Salvation Army take part in such questionable work? It seems certain that the Army could not live a month without begging, and when the old "General" dies, as die he must

soon, his army will probably waste away like Coxey's army, or split up into a number of local and antagonistic sects.

DAILY NEWSPAPERS DISCUSSING RELIGION RATIONALLY.

It is a sign that augurs well for liberal progress that some of the most ably conducted daily newspapers should discuss religious dogmas with independence and acuteness. The Woodstock *Sentinel-Review* of May 15th supplies us with a pleasing instance. In an editorial headed "The Here and the Hereafter," it discusses an article in the *Atlantic Monthly* entitled "Is Immortality Desirable?" The *Atlantic* writer's answer is, that immortality would be desirable if it means a "fortunate issue of the quest of our lives." This Delphic utterance might cause one to laugh immoderately when he reflects that the great quest of the lives of most men is food enough to keep alive, or power to compel others to provide the food. But, however interpreted, the idiotic aspect of the "immortal" part of the answer is in no wise reduced.

The *Sentinel-Review* man's opinion, however, is based on the self-evident fact that intelligent men are becoming more and more indifferent to the whole question of death and after. The King of Terrors is being dethroned in favor of the view that death is but the complement of birth and hell and heaven only the inventions of fear and ignorance and priestcraft.

The actual truth is, that though religious ideas do exercise in many ways a most pernicious and retarding effect on social progress, in their daily lives the majority of men are practical Secularists. Society could not be carried on successfully were this not the case ; and this is recognized when men who try to carry out the teachings of the New Testament are treated as lunatics and criminals. If, indeed, religious notions prevailed and were carried out honestly, social progress would be impossible, and we should retrogress to the conditions of the Dark Ages.

We congratulate the *Sentinel-Review* readers upon the broad-minded discussion of the subject presented to them, with much of which we perfectly coincide. There is no question that, even among nominal Christians, there is a great deal of indifference regarding the alleged hereafter, however fervently they may profess to believe in it. And it is equally true that "there is a shifting of the point of view with the growing

power of democracy." The growing power of democracy depends upon exactly the same factor as the growing indifference to religious dogmas—the increase in mental culture and intellectual power of the mass of mankind. Men are beginning to see—dimly it may be at first, but no less surely—that their salvation depends upon themselves. In many ways, their actions may be erratic and injurious, but this is what might be anticipated, and they are beginning to see—and to say—that they may as well suffer from their own mistakes as from those of their pretended instructors and guides. They are looking for justice here and now, and caring less and less for compensation in a future life. By and by, some of them, at all events, will comprehend that "compensation" in an immortal spiritual life for wrongs suffered in a finite and mortal existence is an illogical nightmare.

CHRONOLOGY FOR MAY.

- 1.. Slave trade abolished by Britain, 1807 ; Union of England and Scotland, 1707; 1st Great Exhibition opened in London, 1851; 2nd, 1862.
- 2.. Karl Marx born, 1818 ; Chartist riots, 1842.
- 3.. Robt. Cooper died, 1868 ; Dr. T. Inman died, 1876; T. Hood died, 1845.
- 4.. T. H. Huxley born, 1825.
- 5.. Cabanis died, 1808; Earl Ferrers executed for murdering steward, 1760.
- 6.. Bat. Prague, 1357; Humboldt died, 1859 ; Sir W. Hamilton died, 1856.
- 7.. Lord Brougham died (89), 1868 ; Browning born, 1812.
- 8.. J. S. Mill died, 1873 ; Treaty of Washington signed, 1871.
- 9.. Schiller died, 1805 ; first ocean steamer arrived at Quebec, 1853 ; first Parliament of Australian Commonwealth met, 1901.
- 10.. Lodi, 1796 ; Great Indian Mutiny began, 1857; Theo. Parker died, 1860.
- 11.. Sir J. Herschel died (79), 1871 ; Prime Minister Perceval assass'd, 1812.
- 14.. Garibaldi landed at Marsala, Sicily, 1860 ; Grattan died, 1820.
- 15.. T. Taylor born, 1758 ; Florence Nightingale born, 1819.
- 16.. Bianchi Giovini died, 1802 ; Albuera, 1811.
- 17.. Balzac born, 1799 ; Talleyrand died, 1838 ; Mafeking relieved, 1900.
- 18.. Bellingham executed for murder of Premier Perceval, 1812.
- 19.. Saint Simon d. 1825; N. Hawthorne d. 1864; W. E. Gladstone d. 1898.
- 20.. J. S. Mill born, 1806 ; Christ. Columbus died, 1506.
- 21.. Campanella died, 1639 ; Manchester Ship Canal opened, 1894.
- 22.. Victor Hugo died, 1885 ; Wagner born, 1813.
- 24.. S. Girard born, 1750 ; Fire at Quebec, 500 houses burnt, 1878.
- 25.. Emerson born, 1803 ; Fire at Quebec, 1,650 houses burnt, 1845.
- 37.. Dante born, 1265 ; Habeas Corpus Act passed, 1679.
- 28.. Sir H. Davey died, 1829. 29.. Buckle died, 1862.
- 30.. Voltaire died, 1778 ; Jerome of Prague burnt, 1416.
- 31.. Irish Church Bill passed Brit. Parlt., 1869 ; Joan of Arc burnt, 1435.



Mad Murdock.

GETTING THROUGH THE PEARLY GATES.

THE SORROWS OF A CHARTER SAINT.

HAVING lately frequented Spiritualist, Hypnotic, Christian Science and other allied forms of occult practice, I determined to perfect myself in all the hidden mysteries. To that end I attended a seance of Madame Annie Fay Punk, Palmist, Clairvoyant, Hypnotist, Telepathist, Talkist and Touchist. The room was filled with that subdued light that Rastus would revel in on reaching the hen-roost. She tested me first for the presence of a \$, and quickly discovered that I could be worked up into a good medium. She put me under her sway and I swayed.

It was a turnstile with a slot, and a person wearing a conventional smile, a white lawn tie and a high linen collar with the back of it in front, watching the slot. He said, "Tickets," and I, not knowing what to do, handed out the first thing to hand in my pocket. It chanced to be a temperance tract some one had given me. He looked at it, handed it back abruptly, and again said, "Ticket." I rummaged again and found one of those nice readable little leaflets with the picture of a fellow falling into some kind of a pit, and the first page starting with "THE WICKED SHALL BE TURNED INTO HELL." He scarce glanced at it, passed it back and said,

"You must pay or show your pass; that thing is no good here; please be quick, you are blocking the gate."

I turned and found a various crowd of shades waiting. I stepped aside to see how they would fare. A fat, pleasant-faced woman, despite her low and narrow brow, came forward and presented a paper on which was written :

"Name, Mary Matthews; seamstress, widow; raised eight children, all communicants. Has paid regular tithe for 35 years.

"REV. JOSEPH PIKE, Pastor."

"Front row, left centre," said the stile keeper, and she passed in.

Next came a man in overalls, sleeves rolled to elbows, freckled, thin, and chewing a shaving.

"I love the Lord," he said.

"How much?" asked the keeper of the way.

"Five cents each a Sunday for me and wife, and kids put some in Sunday school."

"That's only about \$5.20 per year. Top gallery, standing room at

back only. No, sir, could not. Grand stand would cost more than you ever earned," and he twirled the stile.

The next was a heavy-faced man with protruding jaw, large thick ears, beak nose, small ferret eyes and almost no forehead. He handed in a paper reading :

" Pass William Fagin Sikes ; author of several murders and robberies ; ran a correspondence stealing school. Repented before he was hanged and confessed to me. Great revival in our church when I told story of his life. Contributions have increased over 100 %.

" Signed, REV. SIREN TOOTS."

" Welcome, dear sir, go where you will. You have freedom of the whole place," and the stile registered another entry.

I took courage ; I had not qualified as this last saint had, having no murders to my credit but yet could claim some qualifications. I approached the guard and said :

" Sir, I have been sent here by a Spiritualist ; I represent the press, and will give your institutions a good write-up if you admit me, and I will promise not to stay long."

" That is very good of you, Mr.—aw—?"

" Murdock."

" Ah, very good ; our regular rules are to admit no one who does not express repentance for sin—no, not only when you're caught but whenever there is a—chance of being caught ? Oh, dear, no ; you must repent and BELIEVE, the last is the most important. How will we know when the candidate is in earnest ? That's easy. To make his profession of trust in the Savior valid, he must *put up*, not necessarily for publication but as an evidence of good faith ; your case is different ; you look all right—would repent if caught, and—oh, pshaw !—the first of your brotherhood to come this way. Just step right in and go your rounds and—aw—"

" Thanks, I know what's right ; never throw stones at the bar," and in I went. The place had something of the look of the Toronto Exhibition with all sorts of stands and spelers driving trade. An old fellow with a nose like the half of a horse collar bow out, had a little stand with walking sticks, hat pins, breast pins, and other junk ornamented with polished pieces of stone.

SORROWS OF A CHARTER SAINT.

" You vants a nice shtick mit a beautifull jewel—I guarantees it der genuine shtone on vich I rests my head for a pillow."

" Who are you ?" I asked.

" Yakob is my name ; Isaac I haf for mine fader unt Abraham vas der fader of him, unt mine children is like the sea shore vich on der sands is for so mooch lot of them. I am von of der sharter saints."

"Happy to make your acquaintance, Israel; but how do you come to be here? You don't believe in the Redeemer, eh?"

"Say nodings, meeshter. Him? Visper, I believes like all dem Christian vot iss not g'azy: ven a Romans you are in do like Rome does or you not some shekels get."

"I think I saw Esau a while ago."

"Who saw, und vot did he'll see?"

"I say, Israel, I said I thought I saw your brother Esau back there near the gate."

"Oh yes, you make a choke 'bout 'e saw, but it vas all a foolishness, there vas no monish in a choke, but mine bruder he not come here, doin' fine vere he iss, got cattles to burn; vish I vas mid der blace vere he iss; dis is dam poor blace for peesiness."

"Why? Are there not many people here?"

"Blenty of peoples, but buyers is scarce; if dere vas sheep rates I gets me avay. Efery boty dries to get der trade of der last arrivals. Dere is Moses unt Aaron runs a show mit tame snakes, frogs, flies, valkin' shticks, unt such like nonsense, unt on dull days Mose he does a spiel 'bout 'Wild Man From Borneo, Swallows Live Serpents Whole,' unt it is Aaron inside mit his rod in his mouth unt a shave not. Dere is der Samson theatre where he does a turn liftin' 5-ton dumb bells of hollow wood made unt painted black. Joshua does his sun drick, Gideon works der fleece flim flam, David he haf a Bathsheba show, Solomon runs der Moonlight Maids troupe, Saul of Tarsus haf a tent unt sail works; unt Peter he runs der Fresh Fish Emporium, unt so help me gracious, der bulk of der stock vas caught in der Galilee Sea in year of grace 27. Dey is all in trade. Der latter-day saints is no better. Spurgeon he gifs exhibitions in baptisms, Luther he haf a shtand mit a big hole unt canvas round der hole, big nigger's head in der hole unt 3 ink bottles 5c. You make 2 bull's eyes on der nigger devil you gets a seegar vot inclines your heart for repentance, unt if for 3 hits you gets a papal bull 4 years old, roasted whole. Talmage dries to sell his sermons unt ven that not go he take subscriptions vor der *Christian Herald*, unt der Archbishop of Canterbury haf a second hant leggins shop—dey is all in such a fake peesness unt dere is no monish to puy der beautiful guaranteed shtones made out of der pillow when der angels vas climbing der ladder in by der skylight here to get. Gentlemans, them shtone in dose cane cost me sic dollar, I gife to you for \$1.50. Such a beautiful"—

"Father Israel, I don't want a stick, and you should be able to live without trade; didn't you do some nice trade in watering stock, when you worked with Laban?"

"Oh, dat was all legitimates, I takes der shtriped unt spotted, Laban

he shoomped at it, eh? He bunco me all right, all right, only it didn't vork. You can't fool your oncle. Der Lord on my side vas, but it vas a poor peesness gompared to 1900 peesness. Vater? Der greatest liquid of der present time. Ve drinks it, or puts it the drugs in; but for it, viskey py der ten cents glass vas an indoxicant; in der silver mines ve pumps it out unt by another machines pumps it into der sucker public urt calls it shares; ve puts it der locomotive in, unt der train goes its vay, ve puts it der capital shtock in, unt de monish of der vidow unt vaderless goes our vay. Efery vere it is either useful or profitable. It makes to look strong der life insurance, unt der beneficiary svims in wealth in der immatchinations. Der Grand Drunk Pacific vas on baper; der Parliament gets vater on der prain unt ve gets a railroad on der prairie vat ve pay for but pelongs to der odder fellow, unt a railroad in der vilderness vat belongs to us unt for vich ve gif not thanks. Der banks unt trusts, loan unt building gompanies puts it in der reborts so der publick vill pe able to swallow dem. Vater! Dot young man vat runs dis town he vater turned into vine unt t'inks he pretty goot job makes, but I dells him, 'You nefer turns it into dividents!' No, there vas no peesness like vater put in der wrong blace at der right time. In your country is mens of my own heart: Cox, Pellatt, Jaffray, Moore, Flavelle, Mackenzie, unt many odders vat vill do der vater peesiness right unt ven dey dies dey vill be consigned here unt vaste a long forever trying to make peesiness mit only odder con men for gustomers. As der poets say, 'Dog don't eat dog.' It all right is to pe Christians for peesiness, but if I vas dose fellows I repent vould of der Christian religions chust before I got deat, then they sends me vere Esau is unt dere's somedings doing. Here I starve would on'y for them shtone, so, kind stranger, I vill gif you von of dose peautiful"—

"You'll give me nothing, Israel; you have just said, 'Dog don't eat dog,' but tell me, honestly (if you know what that means, how much of this pillow stone stuff have you sold in your day?)"

"I tells you der truth, meester; I sells of dose shtone about 45 tons, dose peautiful"—

"And you used that stone for a pillow, Jake, eh?"

"Vell, you knows about a thousant years are as von day mit de lord; ain't it by natural a thousant shtones are as von shtone? But I makes not mooch"—

As I had drifted to sleep the woman's voice was saying, "Now I will put him to sleep and he will dream"— And now as I woke up I heard: "that he is rich and travelling in Japan." And I? I lied like a Christian and a gentleman and said she was right.

Such, kind reader, is the story of what I heard within the pearly gates. You will have to make the best of it. I can hardly believe the story myself.

IN MEMORIAM—THOMAS JICKLING, 1841-1909.

“ I sing to him, that rests below,
 And, since the grasses round me wave,
 I take the grasses of the grave,
 And make them pipes whereon to blow.

“ So, Friend, now that thy brows are cold,
 I see thee what thou art, and know
 Thy likeness to the wise below,
 Thy kindred with the great of old.”

So wrote Tennyson in his famous lines to the memory of his dead friend, Hallam, and when I strive to write of the friend who has passed away I might further quote from that famous poem,

“ I cannot see the features right,
 When on the gloom I strive to paint
 The face I know ; the hues are faint,
 And mix with hollow masks of night.”

For many years have I known him, a kind husband and father, a staunch friend, a liberal opponent when differences might arise on any question, a student all his days, eager to learn and to put into practice whatever was the best to be done under any circumstances. Truly the community suffered a loss when death so suddenly took him away. When death came, it came as our friend had but a short time before expressed a wish that it might. Conversing with a neighbor a short time before about the sudden death of a near friend, he said : “ That is how I should like to die, no lingering, no suffering.” And so it came. Our friend for many years was noted for his outspoken radical views on matters religious. With a brilliant radical writer of the last century he believed that “ When men, from custom or fashion, or any worldly motive, profess or pretend to believe what they do not believe nor can give any reason for believing, they unship the helm of their morality, and being no longer honest to their own minds, they feel no moral difficulty in being unjust to others. It is with a pious fraud as with a bad action : it begets a calamitous necessity of going on.” Or, as Huxley puts it : “ The only question which any wise man can ask himself is, whether a doctrine is true or not. Consequences will take care of themselves. Logical consequences are the scarecrows of fools and the beacons of wise men.”

There is, however, one point on which I wish to dwell. The liberty of thought he desired himself in forming his opinions he freely conceded to others without exception. While he had no faith in the orthodox religion of the day he still allowed his children if they wished to attend any religious meeting. They were given every opportunity to form free and unbiased

opinions on all religious matters. How many so-called religious people would act so manly a part and allow their children to hear the opposite side and the arguments against orthodoxy?

In our friend's death the community suffered a loss as he took a foremost part in everything that seemed to lead towards a betterment of the people. Some thirty-seven odd years ago he came on to the farm where he since resided, a place then in bad shape. After years of hard work and careful planning he has made it a model farm in a part of the country where good farms are to be found aplenty. However, he has left behind him a worthy son and daughter to continue his work, besides his life partner in his early struggles to prosperity and plenty. To these bereaved ones we wish to offer our sympathy and with W. K. Clifford to say, "The dead are not dead, if we have loved them truly. In our own lives we give them immortality. Let us arise and take up the work they have left unfinished, and round out the circuit of their being to the fulness; of an ample orbit in our own.

"When are the good so powerful to guide and quicken as after death has withdrawn them from us? When we give up our dead, we but enter into a common sorrow, a sorrow that visits the proudest and humblest, that has entered into unnumbered hearts before us and will enter into innumerable ones after us, a sorrow that should make the world one, and dissolve all other feelings into sympathy and love."

AVALON.

The Salvation Army and the Public.

BY JOHN MANSON.

VII. THE ARMY AND THE TRADER.

AMONG the many curious developments to be found throughout the Salvationist system that of the Trade Department is by no means the least interesting and important to the outside public. The department is a religious growth, and its commercial undertakings must be distinguished from those to which the "Social" Scheme has also given birth. Each territory or country, it appears, has its own trade department, but that connected with International Headquarters, "besides acting as the trade centre for the United Kingdom, buys and manufactures largely for oversea territories." The British Trade Department is financed by the Army's religious funds—to which, as has been shown, the public contribute enormously—and it owed those funds on September 40, 1906, the sum of £45,517, being capital advanced.

The object of the Trade Department is officially defined as follows: "Con-

trading the production and selling of uniforms and general outfits, musical instruments, and other Salvation Army necessities, including the publishing of our books and newspapers" ("Salvation Army Year Book," 1907). The trading operations began in the Army's infancy with the publication and sale of a penny song book and a penny monthly magazine, afterwards transformed into the weekly *War Cry*. Later, "certain articles of uniform being required by our officers, difficult to procure elsewhere, we had them prepared and sold them ourselves." It was from these modest beginnings, the "Year Book" explains, that the present trade operations, "in their large and ever-increasing proportions," sprang. The variety, as contrasted with the volume of the operations, is not officially insisted upon in this publication. Evidently there are those who experience some difficulty in perceiving a spiritual justification for the Trade Department as it exists to-day. They are, therefore, assured that "trading is now a Salvation Army necessity," and that "the Army must buy and sell." In case this bare assertion should prove inconclusive it is urged that, as "all the profit is spent in publishing salvation, its trading institutions become auxiliary forces." It is deemed necessary to insist upon this. Thus :

"The entire profits are devoted to the extension of the Spiritual work. Sovereigns means souls. The Trading is done for God, and the aim of the Army is that strict truth and righteousness actuate every transaction. Every Salvationist ought, therefore, to buy all he needs or can from the Trade Department."

"Orders and Regulations for Field Officers" (1904) also contains much to the same effect. The Army, it is stated, "only engages in trade so far as it is helpful to the war, whether by supplying publications, books, uniforms, badges, musical instruments, and other articles to our own people and institutions, at the lowest possible prices, or by securing the profits arising from such sales for our funds" (p. 538). It is the duty of the field officer (i.e. the paid officer in command of a religious corps) to take an interest in the trade, push it, and seek to increase it as much as possible. He must announce the visits of the trade Headquarters' representatives, give them a hearty welcome, and "afford every facility both in public and private for getting into touch with his soldiers and friends." It must be as laudable, he is told, and will often be much easier, "to earn a sovereign in this way for the Kingdom of God than it will be to *beg* one." Every officer should see "that a small stock of samples and patterns of materials and other goods are always on hand at the corps." Every Salvationist should be made to feel "that the increase of our trade is an object worthy of earnest prayer and effort," and that objections to trading have usually been based upon false statements and notions regarding it, "especially upon the idea that it is carried on for the purpose of putting money in the pockets of self-seeking individuals." A paragraph entitled "F.O.'s Commission" reads :

"The arrangements made with regard to drawing a commission on sales by the field officer have not been intended to add to their personal income in any case where they receive their full amount of salary, but simply to enable them to meet the losses and expenses which they incur if they push the trade energetically, increasing their orders (im: after time), and to help those who are in the poorest corps to add to their allowances."

The relations of the religious work and the Trade Department, therefore,

are intended to be intimate. The intimacy is unlikely to be lessened by the difficulty frequently experienced by field officers (see Chapter xv) in earning any salary at all as a result of their religious work.

While much of the Army's apology for trading may have been valid in the far-off penny song-book days, little of it seems to have any application to its trading activities at present. These activities are much more extensive and diverse than the public usually imagine. In addition to religious publications and uniforms, the list of articles sold includes :

Women's dressmaking and tailoring. Men's and children's suits. Drapery. Hosiery. Boots and shoes (men's, women's and children's). China. Glassware. Brushes, mats, and kitchen utensils. Earthenware. Hardware, Cutlery. Sewing machines. Wringers. Kitchen, bedroom, and other furniture. Ladies' and gentlemen's bicycles. Bicycle accessories. Mail carts. Printing of all kinds. Book bindings. Stationery. Books (not necessarily religious) Fountain pens. Watches and clocks. Pianos, harmoniums, and organs (hire system). Other musical instruments. Travelling bags and portmanteaux. Men's and women's underwear. Flannelette and "Non-Flam." Fancy goods. Bread ("Families waited on daily"). Tea. Coffee. Cocoa. "Mas de la Ville" wine (non-alcoholic). Etc., etc.

This list will suffice to show that nowadays the Army thinks itself entitled to compete with the ordinary trader in the supply of almost any article whatsoever, and to take advantage of its peculiar position, reputation, and influence—as well as of the subsidies given it by the public for religious purposes—in the competition. Here, then, as in the "social" section (see Chapter viii), a serious and ever-increasing displacement of trade and employment is necessarily effected in favor of the Army.

It will, I think puzzle any one to discover in the list of articles cited above anything which can fairly be brought under the description of "Salvation Army necessaries," or which would be found "difficult to procure elsewhere" than at the Trade Headquarters, 79 and 81 Fortress Road, London, N.W., or at its branches. A careful search of the trade catalogues has revealed only one possible exception. In the illustrated time-piece catalogue there is a certain half-guinea musical clock which is advertised to play, according to the particular number selected, (1) "Grace there is" and "Trusting Thee ever," (2) "Oh, that's the Place" and "Wonderful Love," or (3) "Wonderful Love" and "Yesterday, Today, and Forever." As the qualities attributed to all the other timepieces in the catalogue appear to be purely secular, it may be presumed that even Salvationist households do not nowadays find the twofold performances of this article indispensable, and that it is really an old "line" in which the spiritual beginnings of the clock and timepiece department may yet be discerned.....

"If you are not willing to be sweated," said General Booth recently, "don't have anything to do with the Salvation Army" (September 9, 1907). The remark, which had special reference to the field officers in the religious work, was made on the eve of his departure for America in the course of a farewell address on behalf of what he jocularly, but quite accurately, termed "the old firm." As the trading, like the religious work, is officially described as being "done for God," the Trade Department doubtless finds it unnecessary to pay its employés on the same scale that obtains in the outside market. No department of the Army is at all likely to burden itself unnecessarily in this particular way. There would be manifest

injustice, indeed in sweating the regulars and not the professional "auxiliary forces" in the extension of the spiritual work. These considerations will probably be found to have some bearing, not only on the price of the Army's boots, but upon its successful competition with the ordinary trader generally.....

The Trade Department's methods of attracting business are not uniform in every branch. Sometimes it is found helpful to make use of the reputation of the Army as a religious body. The following extracts from an announcement on the cover of the juvenile clothing catalogue are a fair example of this kind of commercial appeal.

"I am a representative of the Salvation Army Outfit Department....I am glad that I belong to the Salvation Army, as people will not only listen to what I have to say, but will know they can believe what I tell them. I am devoted to the selling of children's clothing. Every moment of my time, night and day, is given up to it....I am in every way up to date, although it is myself that says it. Not only can I show you a good variety of styles in boys' suits, girls' dresses and coats, etc., but offer you a choice in some cases of six materials, patterns of which will, on application, be sent. Some of the big stores cannot do better than that. I am not afraid of the keenest competition. Compare my prices with those of other sellers of juvenile clothing. I shall like it, and have no doubt about my coming out on top."

On the other hand, the bicycle catalogue and leaflet, which contain descriptions of machines (the "Arc" cycles) at from £5 to £14, do not venture to make any mention whatsoever of the Salvation Army, either as the vendor or in any other connection. This is strange. One would have thought that the Army's reputation for truthfulness would be appreciated by the buyer of a bicycle no less than by the buyer of juvenile clothing.

Certain leaflets advertising men's clothing do not mention the Army by name except in the printer's imprint ("The Salvation Army Printing Works, St. Albans."). The postal and self-measurement chart system is suggested. The tweed suits offered—at 21s. to 40s., in four styles, six qualities, and thirty-six patterns—have certainly nothing of the Salvation Army about them but are purely worldly in cut and finish. The prices, it is stated, "will be found much below those often charged for these goods."

Although the Newcastle business was at one time entitled "The Salvation Army Trade Depot" it was transformed a few years ago into "The International Supply Stores." The South Shields business was until recently carried on under the same title. Both establishments were managed by Salvation Army officers. But plain clothes were worn by manager, assistants and canvassers. The principal business done was that of general furnishers, much of it being conducted on the instalment system. Although the local Salvationists gave the stores their custom, most of the business appears to have been done with the general public, few of whom could possibly have been aware that they were dealing with the Salvation Army, or with officers of that Army.....

One hears so much about the Army's "business methods" in its religious and "social" work that it is a little startling not to find them more obviously effectual when it betakes itself to business undisguised.....The percentage of net profit compared with the turnover in a few of the years may prove instructive :

TRADE DEPARTMENT.

	Turnover.	Net Profit.	Profit Percentage.
	£	£	
1888	84,247	8,098	9.6
1890	127,134	12,838	10.0
1893	139,535	4,437	3.1
1894	136,747	1,468	1.1
1896	217,312	3,602	1.6

It is evident that if the turnover has been increasing since 1896 at anything like the rate indicated above, the profit percentage must have fallen considerably below unity in several recent years.

Even more important than the profit-making capacity of the Trade Department is what may be called its grant-paying propensity. It must, of course, be borne in mind that the Army's General is as responsible for this department as for any other. A comparison of the profit column with the grant column will show that the facts are difficult to reconcile with the official statement that "the entire profits are devoted to the extension of the spiritual." Without suggesting that an absolutely literal observance of such a principle is possible or desirable in the case of a promising commercial undertaking for spiritual ends, it may at least be said that General Booth, in disposing of the profits of his Trade Department, frequently appears to regard the needs of his spiritual work much more lightly than his public utterances on the subject would lead one to believe possible. Possibly Mr. Bramwell Booth would reply that it is the policy of the department to strengthen its reserves rather than pay away profits, and that it may be trusted to do wonders for the spiritual work at some future time. Unfortunately, the erratic course of the profits indicated by the balance-sheets in the past twenty years point to no such certainty. Neither, to all appearance, do the grants from those profits. The following years are given by way of illustration :

TRADE DEPARTMENT.

	Net Profit.	Grants from Profit.
	£	£
1889.	12,286	8,456
1891.	17,101	14,041
1904.	4,226	1,400
1905.	10,516	1,000
1906.	15,152	2,750

In considering these figures it may be of interest to note that even in the years antecedent to our twenty years' survey of the Trade Department, when its business was not nearly so extensive or so varied as it now is, and when it was only very slightly indebted to the Army's spiritual funds for its capital, both its profits and its grants were actually or relatively greater than in recent years. Thus, as far back as 1883 the net profit of the book and printing section alone was £5,213, and that of the outfit section £2,728, the former handing over £5,656 as grants to the spiritual work. In 1884, when the accounts of the sections were slumped together, the net profit was £6,790, while the grants were £5,593. If the more recent developments of Salvationist trading justify their existence on similar grounds in anything like the same degree, it can only be said that

the published accounts fail lamentably in making this clear. The alleged "auxiliary" nature of the trading stands in need of fuller demonstration than the bare official assertion. It is difficult, indeed, to avoid the conclusion that the tail has begun to wag the dog, and that the Army's spiritual work and organization show a marked tendency to become auxiliary forces to the operations of the Trade Department.

(*To be continued.*)

THOUGHTS OF A THINKER.

—:o:—
BY T. DUGAN, ALBANY, N.Y.

—:o:—
V. ORIGIN OF CHRISTIANITY.

I WILL now turn to another phase of Christianity, and show how such a sect, among a host of others which existed at that time, became supreme. In the first place, its name was not Christianity. That name was substituted for its original name by Paul and his followers. The sect from which it originated went by the name of "Essenes"—a Buddhistic sect with headquarters at Alexandria, in Egypt.

Alexander the Great founded this city, named after him; and among those who went there was this sect—men who led a monastic life as followers of the Buddha of India. It was from the teachings and example of Buddha that monstery first arose, about 3,000 years ago. Buddha's doctrines spread all over India, Persia, China, and among the Jews while they were in Babylon, and Paul was familiar with them, and he it was who really established that superstition in the Roman Empire.

The phase of superstition termed Buddhism has more followers than all the Christian sects combined. When settled in Alexandria, they began going about begging, and pretending to heal all kinds of diseases by praying and the laying on of hands, etc. They recruited their ranks or increased in number by adopting the children of the very poor who were unable or unwilling to support them (for they did not marry), and in that way increased in numbers, and finally over-ran the Roman Empire. They led a life of celibacy, and held everything in common. Our Shakers copied them—they are what we call the *primitive Christians*.

Those monks were the early Christians—it was from them that Christianity originated. They had confession for faults, openly before the whole congregation, whereas the ancient pagans had "auricular" confession, the same as prevails among Catholics at the present time. This confession business, you see, is a very old institution. For proof of this I can refer you to the work of Dupuis, the Oriental scholar of France, in which he speaks of it in reference to Lysander, a Spartan general who lived in Greece over 2,400 years ago. It was customary for everybody to confess their

sins to a priest at stated times in order to secure the respect of the people, and particularly all those in authority were obliged to do so. Lysander, after gaining a great naval victory over the Athenians, on his return to Sparta conformed to this custom. After he had confessed, the priest, as is customary, began to ask questions, and Lysander answered them. Finally, the priest began to ask questions appertaining to his domestic affairs, and at last about his relations with his wife. With this Lysander asked if the deity required an answer to such questions, and the priest replied that the deity did require it. Lysander then said: "Well, if the deity requires me to answer such questions he must ask me himself," and with that he arose from his knees, seized the priest by the neck, and kicked him out of the temple. This is a sample of what auricular confession means, and what power the church is possessed of when men and women, and even children conform to it, and tell the priest their most secret thoughts. A wife will tell a priest that which she would not dare tell her husband, and a husband will do the same. Such is auricular confession!

Now, after 1,200 years had passed away since Christianity was established by Paul (when confession was open before the whole congregation), the church turned around and established the same identical institution again at its council at Toledo, in Spain, in the 12th century, and also established the Inquisition at the same time, so that both could work together, to accomplish the object the church had in view.

At that time inquiries were in the air. The church did not like it, and to get at the thoughts of the people more readily, the ancient mode of confession was re-established. So you see that for 1,200 years no such system existed. Still, the people conformed to it because they did not know any better, and to-day they think that it was always so, and that it was established by "God" himself. However, this mode of getting at the thoughts of the people did the church no good, for the day came when the people—or the most intelligent portion of them—spoke with a loud voice and declared the emancipation of the human mind. This epoch is termed the "Reformation." It was only half a Reformation, but it was a "starter," because, from that day, the human mind has had a fairer field to work for its own emancipation.

There is one thing in reference to this confession business which often occurred to me when I was a Catholic—at a time when I had no doubt of its absolute divine origin. It is this: I was taught to believe that there was a personage, after whose image we were made, mentally and physically. I took it to be so with this difference, that he was *infinite, omniscient, and omnipotent*. Turning to the dictionary and looking up the meaning of those words, I discerned the ideas they were supposed to represent. Now, knowing what those words signify, why is it that such a thing as auricular or

any other confession should be established? Our very thoughts, according to them, should be known to this infinite personage without our confessing them even to him, let alone to a medium termed a priest.

(*To be continued.*)

ON THE MENTAL QUALITIES OF WOMEN,

As Viewed by some Distinguished Masculine Thinkers
of the latter half of the Nineteenth Century.

BY CONSTANCE E. PLUMPTRE, IN "LITERARY GUIDE."

JUST now, when the revolt of the Suffragettes has brought the position of women into peculiar prominence, it seems to me that a short summary of the opinions concerning the mental qualities of women held by some of the more distinguished male writers of the latter part of the last century might be a timely contribution to this journal.

I propose, therefore, to deal successively with the opinions of Buckle, Ruskin, Huxley, J. S. Mill, Herbert Spencer, and W. E. H. Lecky, taking them in the order in which they wrote; showing in what they agree and where they differ. And then, seeing that one sex seldom appears to the opposite sex exactly as it does to its own, I shall venture to show how far my own very limited experience agrees with or differs from the writers under discussion. First, then, as earliest in point of date of those I am about to consider, I will take

THOMAS HENRY BUCKLE.

Nearly half a century ago—*i.e.*, on March 19th, 1858—the distinguished writer, T. H. Buckle, just then rising into eminence as the author of the "History of Civilization," delivered a lecture at the Royal Institution on "The Influence of Women on the Progress of Knowledge."

We must remember that what has been called "the Woman Movement" had hardly begun at that period. With rare exceptions, the first half of the nineteenth century will be remembered, I think, as an era of the decadence of women. The few great women that adorned the period were as great as, if not greater than, any now existing—Elizabeth Barrett (afterwards Mrs. Browning) among the poets, Jane Austen and Charlotte Bronte among novelists, Mrs. Somerville among astronomers, Harriet Martineau among thinkers. But the mental average was low; the mental idea of men for women was assuredly not very high. Weakness excited greater admiration than strength, sentimentality than intellect. The novels of Thackeray, and to a certain extent of Dickens, reveal a masculine appreciation of the softer and weaker qualities of women, and are typical of the writers of the earlier half of the nineteenth century. It is, I think, quite possible that this masculine indifference to the stronger qualities of women may be to some extent responsible for the fact that these

qualities were so seldom exhibited, and that the mental decadence of women was more apparent than real. However that may be, by the time the century had reached its middle age a nobler ideal was beginning to set in. In 1847 Tennyson published "The Princess;" and, though he was hardly in full sympathy with his own creation, it did a good work of its own. Discussion often benefits a cause more entirely than to easy acquiescence.

Among the few men who set great value upon the mental possibilities of women was Buckle. His mother seems to have been a woman of much ability. He was passionately devoted to her, and always submitted his writings to her criticism. A cultivated hostess generally succeeds in attracting cultivated guests. Many of Buckle's letters, published after his death, were found to have been addressed to women of superior mental ability, and the female element in his home seems to have been at once high and inspiring. Brought thus into intellectual companionship with both sexes, it was natural, with his analytical, inquiring mind, that he should notice resemblances and differences, and endeavour to comprehend and explain them. The result of his investigation he gave in the lecture to which I have just alluded.

While rating feminine intellect—or, at all events, the possibilities of female intellect—high, he did not consider equality of intellect to be identity of intellect. With Tennyson, he held that "Woman is not undeveloped man, but diverse."

What, then, in Buckle's opinion, is the great mental distinction between man and woman? He believed the masculine intellect to be inductive, the feminine intellect to be deductive. Or, in more popular language, the man occupies himself with facts, the woman with ideas. Women "are more emotional, more enthusiastic, and more imaginative than men. They therefore live more in an ideal world; while men with their colder, harder, and austerer organizations, are more practical and more under the dominion of facts, to which they consequently ascribe a higher importance. Another circumstance which makes women more deductive is that they possess more of what is called intuition. They cannot see so far as men can; but what they do see they see quicker." Indeed, nothing could prevent it being universally admitted that women think more rapidly than men, he continues, "except the fact that the remarkable rapidity with which women think is obscured by that miserable, that contemptible, that preposterous system called their education, in which valuable things are carefully kept from them and trifling things carefully taught to them, until their fine and nimble minds are too often irretrievably injured." As an illustration of this rapid thinking in women, among other illustrations, he informed his hearers that, if a traveller loses his way when travelling abroad, it is always best to apply to a woman, because a man will show less readiness of apprehension. In addition to this greater rapidity of thought, Buckle held that women have a finer tact and insight into character than men.

From this analysis of the deductive element in women Buckle proceeded to assert "that women have rendered great though unconscious service to science by encouraging and keeping alive this habit of deductive thought: and that, if it were not for them, scientific men would be much too induc-

it, and the progress of our knowledge would be hindered." He considers that women have tended to raise men into an ideal world, and to develop in them those germs of imagination which most men to some small extent possess: and that, therefore, those "who are most anxious that the boundaries of knowledge should be enlarged ought to be most eager that the influence of women should be increased."

Thus we perceive that, in spite of his high and appreciative esteem for women, Buckle betrayed himself as belonging to his own generation. The influence of women, in his opinion, upon knowledge was indirect rather than direct. That they might ever become capable of original discovery, of invention, of investigation, seems not to have occupied his attention. These sterner studies belonged to the province of men, who would be greatly assisted in their labors by the comprehension and intelligent sympathy of women.

JOHN RUSKIN.

A few years after Buckle delivered his lecture—viz., in 1864—John Ruskin lectured at Manchester on a subject which he called "Lilies: Of Queen's Gardens," subsequently published in the now well-known little volume, "Sesame and Lilies." The title he selected is metaphorical rather than descriptive, for the lecture was almost entirely devoted to the praise of good women, and to a consideration of the part women have played and should play in promoting the welfare of the race. Instead of presenting his own views upon the matter, he thought it wiser to consult the testimony of some of "the greatest, the wisest, the purest-hearted of all ages." Naturally, then, as pre-eminent among all others, he first consulted Shakespeare, and called attention to the great superiority of Shakespeare's female characters over his male. "Note broadly, in the outset," he says, "Shakespeare has no heroes; he has only heroines. . . . There is hardly a play that has not a perfect woman in it, steadfast in grave hope and errorless purpose." "Then observe, secondly," Ruskin continued, "the catastrophe of every play is caused always by the folly or fault of a man; the redemption, if there be any, is by the wisdom and virtue of a woman, and failing that, there is none." To this rule there are but four exceptions—three absolutely wicked women, Lady Macbeth, Regan, and Goneril, and one weak woman, Ophelia. With these exceptions, Shakespeare represents women "as infallibly faithful and wise counsellors, incorruptible and pure examples, strong always to sanctify even where they cannot save."

From Shakespeare, Ruskin proceeds to a consideration of the female characters of Sir Walter Scott, and finds in them all "a quite infallible sense of dignity and justice; a fearless, instant, and untiring self-sacrifice to even the appearance of duty, much more to its real claims."

Ruskin next proceeded to a consideration of the Beatrice of Dante, and to the noble female characters of the great Greek poets. Then he reminded his audience that Chaucer elected to write a "Legend of Good Women" rather than of good men. He showed how the soul of Spenser's Una is never darkened, though his fairy knights are sometimes deceived; how the wise Egyptian nation endowed its Spirit of Wisdom with the form of a woman, as also the Greeks with that of the goddess Athene. And then Ruskin proceeded to compare with this grand ideal of women the currently

received notions of the men who held that a woman should hardly be allowed to think for herself, much less to be the guide of others. "Are all these great men mistaken," he continued, "or are they not? Are Shakespeare and Æschylus, Dante and Homer, merely dressing dolls for us, or, worse than dolls, unnatural visions, the realization of which, were it possible, would bring anarchy into all homes, and ruin into all affections?"

Thus we see that Ruskin so far resembled Buckle in that he estimated woman solely by her influence upon man; but that, while Buckle appears to have considered her chief office to be the keeping alive the deductive element in man, Ruskin assigned her the guidance and rule over man. "The woman's power is for rule, not for battle." "Her great function is Praise; she enters into no contest, but infallibly adjudges the crown of contest." Ruskin seems to have held that the average man is incapable of persistence in any noble endeavor, save under the impetus of encouragement or praise; and, since praise is always sweeter from the lips of a woman, it would be more inspiring, more productive of good result when bestowed by her.

(To be continued.)

THE TEXT TOOK EFFECT.

Little Johnnie, aged six, had been to church, and had displayed more than usual interest in the sermon, in which the origin of Eve had been dwelt on at some length. On his return from the services, there being company to dinner, he had also displayed a good deal of interest in the eatables, especially the mince pie and cakes. Some time afterward, being missed, he was found sitting quietly in a corner with his hands pressed tightly over his ribs and an expression of awful anxiety on his face.

"Why, what on earth is the matter?" asked his mother in alarm.

"Mamma," he answered, "I'm afraid I'm going to have a wife." - *Everybody's Magazine.*

HELL THE OLD MAID'S PARADISE.

The old maid lay a-dying in a perplexed state of mind that prohibited crossed hands and angelic visage usually considered de rigueur in persons inclined to moribundity.

The attendant priest, offering words of consolation, failed to dispel either the facial gloom or to decrease palpable mental worry evident in every action.

"Dear Sister," whined his reverence, "if there is aught upon your mind I pray you unburden yourself ere it be too late."

Then did the female relic sobbingly break into words. "I was perfectly reconciled to death," she exclaimed, "for I read that marriages were made in heaven, and today I read in the Bible there is no marrying or giving in marriage in the realms above," and burying her face in the pillow she gave vent to her feelings of grief.

The puzzled priest scratched his head, for the case was beyond him.

"Please go away and let me die an atheist," she pleaded; "maybe I shall have a better chance below."

SECULAR THOUGHT.

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George Meredith died on the 18th of May. His body was cremated on the 21st of May, the ashes being placed in a black metal urn and taken back to his house at Dorking. There was no religious service. It was thought that they would have found a resting-place in Westminster Abbey, but it is understood that the Dean of the Abbey, who is arbiter in this matter, considers that the Victorian authors are already sufficiently represented there. This seems somewhat as if he had said that the Elizabethan authors would be sufficiently represented without the name of Shakespeare. Well, there is no accounting for what a Dean of the Anglican Church is capable of doing, but evidently he has learnt his Church Service,—“We have done those things we ought not to have done, and have left undone those things we ought to have done, and there is no health in us.”

“THE CHRIST,” BY JOHN E. REMSBURG.

Mr. Remsburg deserves the thanks of all Freethinkers for this, the latest addition to the many valuable works he has given us. The present work is a perfect encyclopaedia of facts, arguments and authorities on the matter it deals with, and should enable every rational reader to come to a clear conclusion on the question, Is the Christian Christ a Myth?

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“Doubts as to the reliability of our authorities have recently increased to such an extent that for about six years the view that Jesus never really lived has gained an ever-growing number of supporters. It is no use to ignore it, or to frame resolutions against it in meetings of non-theologians. It is little use merely to say in a vague and general way that the figure of

Jesus as portrayed in the Gospels could not possibly have been invented. In the case of the Fourth Gospel, a School of Theology of a serious y scientific character does not itself make the contention ; and, since it finds very much even in the first three Gospels that is a product of later myth-making, it may easily seem that the advance would not be so very great if the whole record of Jesus's life were referred to the domain of myth."

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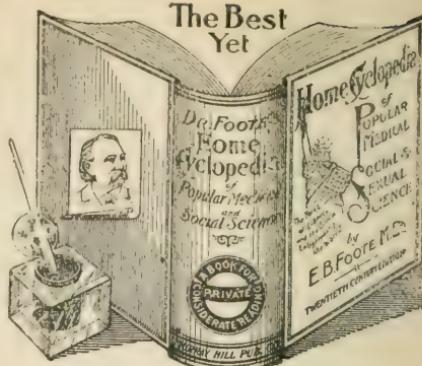
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The name of Thomas Paine affords a striking illustration of the persistence of falsehood and slander, even in the face of the plainest evidence of the truth. Fifty years ago, the attitude of even many Freethinkers was often that of apology for some of Paine's alleged faults, rather than of determination to attempt their disproof, while the pulpitiere repeated their lies with all the confidence of positive knowledge. But to-day it is only such unscrupulous traducers of all opponents as Torrey, Sunday, and other mercenary revivalists—outside of the common ruck of uneducated preachers—who think it safe to misrepresent the conduct of one of the most unsullied characters the world has ever known.

While the great mass of Christians still lend a willing ear to the men who ignorantly prate of "Tom Paine, the drunken Atheist," it has been made abundantly clear, upon the most reliable evidence and after the most painstaking investigations—chiefly those of Mr. Conway—that Thomas Paine was one of the most temperate and tolerant of men, a most patriotic, brave and liberal citizen, a most faithful and self-sacrificing friend—in short, a true nobleman of whom any country might well be proud.

The time is not far distant, we hope, when the names of such men as Voltaire, Paine, Bradlaugh, Ingersoll, as well as

the host of other Freethought writers and lecturers who have sacrificed all for which most men strive in order to forward the cause of freedom, will be honored by a free and enlightened and grateful people as those of their true Saviors.

At the present time, we appear to be undergoing a wave of reaction from the strenuous Freethought struggle of Darwinian times. Much has been won, and many of us think the fight is over, but those who do will find themselves grievously mistaken. Our apathy only serves the purpose of stirring our deadly enemies to renewed activity ; and thus it is we see the Protestant bigots working with Catholic Jesuits to regain the lost ground. Both are striving tooth and nail for priestly control of education and for restrictive Sunday laws. This will go on doubtless till the Blue Laws again become unbearable, when, let us hope, another Voltaire, another Paine or another Ingersoll will arise, to lead the Army of Progress once more on the road towards Freedom and Civilization.

HON. S. H. BLAKE ON BIBLE TEACHING IN SCHOOLS.

Our friend Hon. S. H. Blake represents the Evangelical section of the Anglican Church, and for years taught a large Bible Class every Sunday afternoon in St. Peter's Church, Toronto. As there was nothing like image-worship for the Damascus silversmiths and nothing like leather for the shoemaker, so there is nothing like the Bible for the Bible Class teacher and the preacher—unless it may be, as in Mr. Blake's case, a heavy retaining fee as a corporation lawyer or so much per day for bulldozing innocent witnesses into self-contradiction. Of course we are all human, and so is the Bible Class teacher—more or less so, that is ; and as the Bible is the one thing needful—for the teacher, naturally—Mr. Blake thinks the scholars cannot have too much of it.

Mr. Blake reported to the Anglican Synod for a committee on the Bible in the Schools, which recommended :

- (a) Let the Bible be used as a text-book in all the public schools of the Province.
- (b) Let a schedule be prepared showing :
 - (1) The portions of the Bible to be read daily alternately by teacher and scholars.
 - (2) The verse or verses (not more than two) to be daily memorized.
 - (c) Let the approval of the representatives of the various bodies whose

children attend the schools, to the use of such portions of Scripture to be read and learned, be procured.

(d) In the school examinations let the above defined portion of the Bible be treated as one of the subjects for regular school examination.

It is not at all unlikely that the Government will adopt this scheme, as it has already gone a long way towards doing so by quoting largely from the new school reading books, which Mr. Blake sufficiently condemned by his hearty approval. There was only one change he would like to see, and that was the insertion of the first eleven chapters of Genesis, which the ignorant Higher Critics condemned as myths and which the university had omitted, "just to show that we still believe in them." "That will come, my Lord," he complacently added, addressing Mr. Sweeny, the chairman.

PURITAN AND ROMANIST "BERY MUCH ALIKE, 'SPECIALY PURITAN."

What Mr. Blake and his fellow bigots would really like to obtain is evidently just what the Catholics in Canada already possess—complete ecclesiastical control of education in their public schools. It seems a strange outcome of the Protestant Reformation, and yet it is only what might reasonably have been predicted, for the Reformation only established a new Authority in place of the old one whose abuses had become intolerable.

At first sight, it would seem that there is a radical difference between the aims of the Protestants, who wish to force Bible reading and teaching upon the school children, and those of the Catholics, who will not permit the Bible to be read at all. But the proceedings of the Anglican Synod show that its object at least is exactly the same as that of the Catholic Church—that is to say, complete control, not only of education, but of the whole social and political life of the people. Mr. Blake, with a rather unusual burst of humor, said :

"I would like to have the Commandments read over every day in the schools, but I suppose that when the children grow up they will get the Higher Critics' notion that the Commandments are old-fashioned and unreasonable; that Moses found them on the top of a mountain and should never have picked them up."

It shows that Mr. Blake has thought a little on this subject that he should have been able to evolve such a grotesque idea, and it is somewhat creditable to him that he made no attempt

to suggest the name of any Higher Critic from whom he got his notion. He must have a wonderful faculty of imagination.

We may safely say that if, when the children grow up, they acquire any such notions as those mentioned by Mr. Blake, they will have completely failed to understand their lessons, and will be as credulous as Mr. Blake himself ; but one thing is certain, that his plan would convert the schools into a mere adjunct to or training-ground for the church. The children, Mr. Blake says, are now as ignorant about Bible characters as are the Higher Critics ; under his plan we are afraid they would be ignorant of almost everything else.

But, as we have said, the Anglicans do not propose to stop at control of education. In spite of a little opposition—Rev. A. L. Reed saying they might as well try to abolish human nature as the treating system—they decided that club licences and everything that helped men to enjoy social intercourse, if accompanied by “the cup that gladdens the heart of man,” should be abolished.

A. R. Boswell objected that the temperance people were trying to go too far, but they went all the same.

THE INQUISITION TO BE REVIVED.

Then the Synod showed its real intentions by passing a series of resolutions which, if carried out by law, would practically revive the Inquisition. The first series related to what are commonly called “moral” questions :

“The matter of divorce courts is at present before the Parliament at Ottawa, and we sincerely hope that nothing will be done to facilitate the obtaining of divorces.

“We recommend that the Federal Government be requested to amend the Criminal Code so as—

- “(1) To make race track and every other kind of gambling illegal.
- “(2) To make open and notorious adultery and lewd cohabitation a crime.
- “(3) To increase the penalties for procuring girls for immoral purposes.
- “(4) To make the possession of obscene literature, as well as its exposure for sale, punishable by law.”

It is not too much to say, we think, that if such things were made into statutory crimes, there is not a reformer who could keep out of prison except by submitting to blackmail by the police or “morality” inspectors. “Obscenity” would apply to everything that differed from the opinions of S. H. Blake

and Policeman Archibald. This may seem a far-fetched idea to people who don't know or forget that police constables are at the present time the Censors of Plays and Play-bills in this holy city of Toronto.

The second series related to the Sunday laws, and are only to be noted as showing the object of the Puritans—to "maintain the sanctity and secure for all citizens the rest and quiet of the Lord's day." For it is clear that the increasing use of Sunday conveyances and Sunday amusements, taken part in more and more by church people themselves, must be accelerated at a more rapid rate as the progress of civilization tends to make the need of Sunday recreation more keenly felt.

The question is : Will the people, before serious damage is done, awake to the danger of having their children's minds twisted and dwarfed by these clerical parasites and lay fanatics?

"THE BIBLE IN THE SCHOOLS" QUESTION IN INDIA.

The injustice and danger of permitting missionaries to control public schools is illustrated by an incident reported in the *Indian Patriot*, a daily journal published at Madras, India. It seems that at Voorhees College, a mission institution at Vellore, the Bible teacher had been so persistently endeavoring to convert the students that the latter were compelled to defend their own religion in discussion. This led to the suspension of one student, and as a result about fifty other students absented themselves. As an incident of the dispute, a capable teacher, Mr. E. K. Siva Subramanya Aiyar, was dismissed, this being the Christian way of answering the arguments Mr. Aiyar had been forced to use to defend his religion from the attacks of the missionaries. There is some talk of establishing a new college, and the students have applied to the Director of Public Instruction to make an inquiry into the matter.

Nothing seems more certain than that Christianity, if left to stand or fall upon its own intrinsic merits, would have not the slightest chance of making converts in any non-Christian land, unless it be the other fact—that it would rapidly lose all its intelligent adherents in its own native lands were it not supported by immense endowments, privileges and prejudices and social customs, in face of which the religion itself is lost sight of.

In the case we have mentioned, the college is a missionary

establishment aided by Government, and the treatment of the students gives some idea of what would have happened had Lord Kitchener given way to the demand of the missionaries and placed his new Khartoum College in their hands. Most likely we should have had to face another Soudan war.

SUPERSTITION AND RELIGION.

Superstition has been defined as "the religion of yesterday." This, of course, is unsatisfactory to religious people, because it involves the idea that to-morrow the religion of to-day will be regarded as superstition ; and, though this may be strictly true, the votaries of to-day's religion can hardly be expected to regard such an idea with equanimity. Naturally enough, their religion is not only true, but the only possible religion—as doubtless it is, for them. But if we look around the world, we see ample justification for the given definition. For not only does each religious sect regard its predecessors' opinions as superstition, but also the opinions of all other sects. We may, perhaps, amend the common definition by saying that superstition is "my neighbor's religion."

If a new sect were to arise and build a new temple to Venus or Diana or Minerva, to Horus or Jupiter or Astarte, and begin anew the worship of one of these ancient deities, its adherents would be universally regarded as a band of lunatics. Why, people would say, they are worshipping a deity who has been dead and buried for thousands of years ! As if gods could die and rot like men and other animals. It would be sheer superstition, of course.

Yet who can say that any particular god is either living or dead ? What age can a god attain ? Our friends the Christians are fond of telling us that it is a "fearful thing to fall into the hands of the living god !" as if their god were a sort of devil-fish waiting to grab each little soul as it dropped into the Sea of Death. Their religion is more devil worship than god worship, though Disraeli told them they worshipped only a dead Jew. Evidently a "living" god implies a "dead" one, though how infinite and eternal things can be rationally said to either live or grow old or die is one of those mysteries that can only be understood by the faithful who believe in personal immortality and other monstrosities of religious lunacy.

The same rule holds in religion as in law. When a god has

died or abandoned the field for a number of years, his unopposed successor acquires a full and clear title to the property, just as a tenant who retains undisputed possession of an estate for a certain period, during which he has paid no rent and acknowledged no landlord, becomes its owner.

The funniest thing about the alleged living gods is the fact that though their births all occurred in a wonderful and extraordinary manner, demanding the fullest and most rigid proof—proof that must undoubtedly be forthcoming if the alleged facts were true—people supposed to be sane believe them, in spite of the total lack of evidence, and of the fact that the alleged miraculous events occurred so many centuries ago as almost to preclude the possibility of obtaining any evidence concerning them.

There seems to be only one conclusion to which we can come, and that is, that in religion it is only the wonderful, the miraculous, and the impossible that is accepted as true; and that if a really religious man abandons belief in one god and its accompanying dogmas, it is only to follow another. Imitating the courtier, he cries: “God is dead! Long live God!” It is not for him to reason as to how, when or where. He has only to believe, not to reason; and he seems ready to believe anything, so only it be monstrous enough.

ROMAN CATHOLIC DISABILITIES.

While we have the greatest desire to treat with toleration the beliefs of all religious professors, and to secure for them the right to practise their religious worship, so far as they do not infringe upon the just rights of other citizens—religious believers or non-believers—the claims made by the hierarchy of the Roman Catholic Church and the power they exercise over their followers are such that they place the Catholics in a class by themselves.

This is shown in all countries where the State maintains its alliance with the Catholic Church. In every such case the Pope becomes the practical arbiter of the destinies of the country, especially in the matter of education; and this state of affairs is rapidly assuming a concrete form in Canada, where, at the present time, the education of the children of about one-half of the population is entirely in the hands of the

priests, and when the Pope's representative at Ottawa is consulted on every important matter.

It is impossible to regard the Catholic as a good loyal citizen in a free country. His first allegiance and obedience is due to the Church to the Pope and the priests and the dreaded excommunication awaits him if he persists in obedience to the civil power in opposition to the church. Now, while this may not be of much consequence so far as the ignorant laity is concerned, when men occupy positions of trust and of national importance the matter assumes a different aspect.

The Pope still maintains his claim to temporal sovereignty ; but though his actual temporal power has disappeared, his "spiritual" claims amount to the complete control of all civil and political affairs, as entirely subservient to the all-important religious side of life ; and every Catholic is bound to obey his orders. To all intents and purposes, a loyal Catholic becomes a foreigner in a free country in every case where a dispute arises between the State and the Catholic Church.

Under such circumstances it seems to us that, if the Bill introduced into the British Parliament by Mr. Redmond and approved by Mr. Asquith, the Prime Minister, should become law, we might as well allow an Italian Cardinal to be the British Premier, or a French or German Prince to become King, without giving up his national allegiance.

Complete toleration of all religions is an ideal condition, but when those religions trample upon the civil rights of other people toleration ceases to be a virtue. Let the British Government take some needed steps towards securing complete toleration and freedom for Freethinkers, Rationalists, Atheists, Secularists and other non-religious persons, and we might give them credit for honesty of purpose. At present, their talk of toleration for Catholics sounds rather like hypocritical clap-trap intended to catch the Irish-Catholic vote. There is hardly a man in the Government who in private would not laugh at a joke at the expense of Jehovah as readily as at one ridiculing Joss or Jupiter, but who in public would pretend to be horrified at the former, if not at the latter. Common Protestant Christianity may make hypocrites and bigots of men ; Catholicism makes traitors of them and enemies to all just rational rights and duties.

Every official and every candidate for office, from king to policeman, should be required to affirm his conscientious

obligation to perform his duties to the public and to the constituted authorities without regard to the orders of any foreign civil or religious authorities or their agents.

GREAT WORK OF THE LORD'S DAY ALLIANCE!

The Methodists have been holding their Conference in Toronto, and the Lord's Day Alliance took the opportunity of "butting in" in order to secure the assistance of the Conference in their schemes for fleecing the people. But when Mr. Shearer, vice-president of the Lord's Day Alliance, had given a summary of the work supposed to have been accomplished by the Alliance, some of the more level-headed of the Conference members began to ask: "Is the Lord's Day Alliance performing the work it is supposed to be doing?" and some of them said very plainly that the work of the Alliance had produced no appreciable change.

Of course, these gentlemen have a very mistaken view of the chief objects of the Alliance. So far as we can learn, these objects are: 1st, the collection of funds from every available source by the use of religious hypocrisy; and 2nd, the payment of salaries to travelling officials and of large fees to a few pious lawyers like Blake and Patterson. To justify their demands for cash, the men who take all the money collected are compelled to make some show of wasp-like prosecutions for alleged violations of the blue laws; but, as Mr. Speer said, there has been no perceptible change in Sunday conditions. "I reside near the tracks," he said, "and the trains incessantly crawl past my place on the Sabbath. I once spoke to an official about this, and he replied: 'We practically ignore the Lord's Day Alliance movement.'"

Other ministers corroborated Mr. Speers' statement, and then Mr. Shearer retorted: "If any of you gentlemen know of such instances you should report to the Alliance, and we will investigate into the matter." He then proceeded to tell how the law had been changed so as to prevent the sale of candies to children on Sunday excepting as part of a meal; to shut up ice-cream parlors and so on; and finally a vote was passed pledging the Conference to assist the work of the Alliance as far as they could.

Nothing is clearer than the fact that, though the Lord's Day Alliance collects a few thousand dollars a year from the

more bigoted sections of the churches, it has by no means got the support of even all the ministers; and, judging from the results of its alleged work, it is one of the hollowest religious begging frauds that have ever existed.

THE METHODIST CONFERENCE AND THE CIRCUIT PREACHERS.

At the Methodist Conference a resolution was passed, making it obligatory that, before any candidate shall be accepted on a special course, he shall have passed at least one year at a high school or a public school. There was a good deal of discussion on the resolution before it passed. Rev. Ryan said the youths had no chance to go to school because they were kept on the circuit; and W. K. Hagan said the young men wished to attend school but they had no money. Money is the great stumbling-block, and the Conference would not supply any.

Thus we see that, in this preaching business, the Conference are willing to keep young men at work, though they know them to be totally unfitted for it, and cannot supply them with the means of acquiring even the education which every common citizen should have. What good can possibly come to a community by sending out a lot of incompetent "soul-savers?"

ALCOHOL AND CIVILIZED DEGENERACY.

It is unfortunate that many well-meaning reformers are so extravagant in their assertions that they throw discredit on their best efforts. An illustration of this was given at the recent meeting of the American Medical Association, when Dr. T. Alexander MacNicholl, of New York, asserted that "the conditions in the New York Public Schools rival those of ancient Sodom!" and that physical and mental degeneracy had increased at a pace that "threatens the future of the republic."

Dr. MacNicholl's assertions were based on the result of an investigation in which 30,000 New York children were examined in a search for causes of failure to attain a proper standard in their studies, and of the general spread of mental deficiency.

Dr. MacNicholl attributed the degeneracy to the alcohol habit among parents, and we have no wish to minimize this

view, or the value of his further statements that drinking is on the increase, and especially so among women, for whom special bars have been established.

No one can go through any large town without seeing evidences of the great prevalence of the drinking habit, and the immense sale of patent medicines, many of which contain a large proportion of alcohol, is evidence of the habit among people who can afford to spend large sums on drink.

If is doubtful, however, if, compared with earlier days, drinking has really increased, even if it is increasing to-day. At the best, it is a degrading luxury ; but Dr. MacNicholl's comparison of the New York children to the inhabitants of Sodom is too outrageous for belief, and throws doubt upon his competence to lead public opinion.

As to the actual deficiencies of the children, it is open to question whether they are not the result of the system of education rather than of physical degeneracy. It must be remembered that the children are subjected to a mental strain in the schools of to-day such as those of half a century ago had never to undergo, and with little if any of that physical training which is necessary to keep their bodily powers in a condition to stand the strain. The attempt to force upon children a mass of learning, much of which they cannot comprehend, and which only serves the purpose of confusing them, may be answerable for much of what men like Dr. MacNicholl attribute to mental degeneracy.

THE INTERNATIONAL WOMEN'S COUNCIL IN TORONTO.

During the latter part of June Toronto was honored—and somewhat startled—by the advent of a large number of women delegates from all parts of the civilized world to their annual congress, to compare notes and discuss the various questions connected with the movement for the emancipation of women from the bonds with which ages of custom, priestcraft and legislation have held her in nearly every sphere of social life.

When women had been reduced to the lowest depths of degradation and slavery, the greatest intellects of the church gravely discussed the mighty question, "Has woman a soul?" Now-a-days, though the same class of men half-heartedly admit, perhaps mainly for financial reasons, that women possess souls, they still attempt to keep her in marital slavery, refuse

her the just relief of divorce, and deny her the right to any share in political life. They still treat Paul's words, "Let the woman learn in silence with all subjection," as a divine command to be implicitly obeyed ; and but a few weeks ago the Toronto Unitarians refused to permit a lady to be elected on the board of trustees because in a legal sense she was not a "person !"

But the women are awakening from their apathy, and, like the men a couple of generations ago, are beginning to ask why, if they are compelled to pay taxes and are liable to punishments under the laws, they should not know how their taxes are spent and have a voice in that spending, and also in the laws which they are compelled to obey.

It is not at all surprising that they are making things rather uncomfortable for some of those who oppose them, and that they are doing some things that are not very "ladylike." But, if nothing else is clear, one thing is, and that is, that the body of women who have met in Toronto are a competent, sensible, and determined set of women, who may be depended upon to render a good account of themselves and their work. As speakers and thinkers, they will compare favorably with the members of any of the other Congresses which meet in Toronto, and their meeting and conduct cannot fail to give an immense impetus to their cause.

For our own part, we cannot imagine any just or rational ground for refusing the demands of the women for equality with men in political affairs. It is said that the proper place for women is in the home looking after domestic affairs. But all women are not married, and all married women are not mothers ; and it is certain that many women are compelled to leave home to earn a living, often for husband and children as well as for themselves. And it might equally truly be said that, if the wife's place is in the home, the husband's place is in the workshop earning the family's livelihood. And thus both would be excluded from polities. Is it not more reasonable to say that neither should be compelled to work so slavishly that they would have no time to devote to anything but the dull round of domestic life ?

The only other objection with a semblance of reason in it is that women cannot serve as soldiers or sailors, and therefore cannot be looked upon as full citizens. If this be so, then let all men not able to pass the recruiting sergeant be struck off

the roll of citizens. In other words, confine the governing power to soldiers and sailors.

PUBLIC MEETINGS OF THE CONGRESS.

At the first public meeting (in Massey Hall, Sunday afternoon, June 20th), the well-known preacher and leader of the woman suffragists, Rev. Dr. Anna Shaw, delighted a large and sympathetic audience with a "sermon," taking her text from the Bible, but treating it with common sense and little reference to religion. Miss Shaw is an elderly woman, rather below the medium height, but as a thinker and speaker she towered head and shoulder above all the others who took part in the proceedings. Her "sermon" manifestly delighted the audience, many of the men expressing their approval of her many pithy and witty sayings.

A Methodist preacher, the Rev. C. O. Johnston, tired the people with a lengthy speech termed a "prayer," and scowled when he heard some suffragettes singing "Onward, sister women!" instead of "Onward, Christian soldiers!" But he would do much better to look pleasant and take his medicine like a man, for the women are determined to fight with their own weapons, and evidently are not going to depend on either preachers or faith for what they want. This was made clear throughout.

On the following Monday evening, in the fine Convocation Hall of Toronto University, an open session of the Congress was held, at which many of the foreign and colonial delegates made addresses, the distinguishing note of which was that of quiet determination to work till success crowned their effort. There was a total absence of rant and hysteria, and one very remarkable feature was that the only delegate who did not speak in English was Mdlle. Popelin, from France, whose voluble utterances and rounded tones excited great applause from a section of the audience.

Among the items of business on the programme was the consideration of the report of the Peace and Arbitration Committee, and the result showed as wide a divergence of opinion among the women as there might be among a similar number of men. The committee recommended the appointment of Peace Days in every country in order to lead the campaign for peace, but Frau Stritt said such an idea would obtain no

support in Germany ; and when a vote was taken the following was the result :

For.—United States, 10 ; Canada, 10 ; Denmark, 10 ; Netherlands, 10 ; Belgium, 10 ; Australasia, 10 ; Austria, 10 ; Hungary, 10 ; France, 1 ; Norway, 9 ; Great Britain, 2 ; officers, 7—total, 99.

Against.—Germany, 10 ; Sweden, 10 ; Great Britain, 8 ; Norway, 1 ; Italy, 10 ; France, 9 ; officers, 2—total, 50.

The vote proves that, though the delegates are probably all in favor of peace, they differ as to the means of attaining and preserving it. Certainly, the celebration of an appointed Peace Day might often come at an absurdly inappropriate time.

CANON WELCH ON THE WOMEN'S COUNCIL.

Canon Welch patronized the Women's Council in his sermon on Sunday at St. James's Cathedral in these remarkable sentences :

“ Toronto is honored just now by the presence of many distinguished visitors, women from many countries, who have realized the mission of their womanhood, who have seen the path of duty opening before them in this direction or that.

“ The subjects to be discussed have for the most part so direct a bearing upon religion and morals that the visit, which as citizens of Toronto we all welcome most cordially, is of more than social or philanthropic interest and importance.

“ The position which women now have in the world and which makes such a gathering as the international council possible, is due to the influence of the religion of Jesus Christ ; and the motive and the strength to do the work that is given them in these days to do, comes from Jesus Christ.”

Had Mr. Welch been chosen Bishop of Toronto instead of Mr. Sweeny, we suppose he would not have heard so clearly the voice of Jesus calling him back to England ; but that could not have made any difference, for his sermon shows that he knows what Jesus is saying and doing all the time. How he acquires the knowledge we cannot conceive, unless he has a private wireless telephone line to heaven. But perhaps he gets it from the Bible. If so, then he might tell us where the women of to-day can look to find the authority of Jesus for their efforts to obtain universal suffrage and a just share of political power. If Canon Welch knew it was there, why did he not deliver the message to the women, instead of waiting, like every other common bible-banger, until the women learnt

their lesson from more human and more rational teachers, as well as through the harsh sufferings of adverse fortune? If the women are really acting through an influence derived from Christianity, how is it that a majority of Christian ministers so bitterly oppose their efforts? And if the influence does come from Jesus, how is it that the influence has taken nearly two thousand years to make itself felt? Canon Welch is a faker for taking \$5,000 a year for talking such rubbish.

CHRONOLOGY FOR JUNE.

- 1.. Marlowe buried, 1593; Ionian Islands voluntarily ceded by Britain to Greece, 1864; Shannon-Chesapeake action, 1813; Fenian raid on Canada, 1866; Kaschan, Russia, destroyed by earthquake (40,000 perished), 1755; Lord Howe's naval victory, 1794.
- 2.. Littré died, 1881; Garibaldi died, 1882; London Foundling Hospital (projected by Capt. Conan) opened, 1756; Gordon Riots, 1780.
- 3.. W. J. Fox died, 1864; James Thomson (B. V.) died, 1882.
- 4.. Bat. Magenta, 1859; Muret died, 1885.
- 5.. Adam Smith born, 1723; Cabanis born, 1757; Robert Taylor died, 1844; British entered Pretoria, 1900.
- 6.. Bentham died, 1832; Sir John A. Macdonald died, 1891.
- 7.. Santiago, Guatemala, swallowed up by earthquake, 1773; W. M. W. Call born, 1817; first British Reform Bill passed, 1832; earthquake at Jamaica, 2,000 killed, 1692; first Irish Home Rule Bill rej'd, 1886.
- 8.. Thomas Paine died, 1809; George Sand died, 1876; first Dominion Parliament, 1866; flight of Fenian Raiders, 1866.
- 9.. Bruno statue erected in Rome, 1889; Charles Dickens died, 1870.
- 10.. Camoens died, 1580; King and Queen of Servia assassinated, 1903.
- 11.. Roger Bacon died, 1292; Dumarsais died, 1756.
- 12.. Harriet Martineau born, 1803; Ch. Kinsley born, 1819.
- 13.. Dr. Thomas Young born, 1773; Berlin Congress opened, 1878.
- 14.. Edward Fitzgerald died, 1883; Naseby, 1695; Dr. Palmer exec'd, 1856.
- 15.. Magna Charta signed, 1215; Wat Tyler's insurrection suppressed, 1381; Jean Meslier born, 1664.
- 16.. Boccaccio born, 1313; Dettingen, 1743; Quatre Bras, 1815.
- 17.. Bunker's Hill, 1775; French National Assembly constituted, 1789; Janissaries abolished, 1826.
- 18.. Arnold of Brescia burnt, 1155; Waterloo, 1815; Grote died, 1871.
- 19.. Maximilian, Emp. of Mexico, shot, 1867; Lamennais born, 1791.
- 20.. Bishop Colenso died, 1883; Sir John Lubbock died, 1865; Calcutta captured by Surajee Dowlah, 1756; acc. Q. Victoria, 1837.
- 21.. Vittoria, 1813; first Constituent Assembly at Berlin, 1842; Mexico City taken by republicans after 67 days' siege, 1864; 10,000 women paraded in Hyde Park, 1908.
- 22.. Machiavelli died, 1527; Baron Humboldt died, 1767; \$1,000,000 fire at Three Rivers, Que., 1908; great Tooley St. (London) fire, 1861.
- 23.. Plassey (Clive's victory), 1757; James Mill died, 1836.

24. Bannockburn, 1314; Suyis, 1340; "Anacharsis" Clootz born, 1755; Solferino (French and Italians defeat Austrians), 1859; Bethnal Green Museum, London, opened, 1872; Pan-Anglican Congress at St. Paul's Cathedral, \$1,600,000 collected, 1908.

25. John Horne Tooke born, 1736; Sismondi died, 1842; English forces defeated at Taku Forts, China, 1859.

26. Emperor Julian died, 363; first European coalition against France, 1792; British Corn Laws repealed, 1846; Lord Kelvin born, 1824.

27. Harriet Martineau died, 1876; Dr. Dodd executed for forgery, 1777.

28. Rousseau born, 1712; Mazzini born, 1808; great fire at Quebec, 1565 houses burnt, 1845.

29. T. H. Huxley died, 1895; Act passed repealing laws against Roman Catholic public worship, 1782.

30. Acquittal of the Seven Bishops, 1688; first railway opened in China, 1876; Suffragettes besiege British House of Commons, 5,000 police engaged, 1908.

GOD NOT ON THE GRAND JURY.

It was at an experience meeting of Methodists in a country town, and some of the friends thought it strange that Brother Scott had not risen as usual to confess his sins and delinquencies, and called upon him to do so.

"Friends," he explained, "I would like to confess my sins, but the Grand Jury is in session."

The brethren did not wish to lose the confession, however, and the leader shouted: "Go ahead, brother. The Lord will forgive!"

"I know that all right," said the sinner, "but he ain't on the Grand Jury."

INFANT MORTALITY AND MILK PASTEURIZATION.

A report has just been issued by the British Local Government Board, showing that the death-rate among infants has been reduced from 6.78 per cent. in 1857 to 4.03 per cent. in 1907. This result is attributed to the greater attention given to the milk supply and other hygienic measures. Holland is now the only European country which has a lower death-rate among infants than Britain. In ten English towns depots have been opened for the supply of pasteurized milk for infants.

SUNDAY GAMES COMPULSORY IN THE GOOD OLD DAYS.

Archery was once a compulsory exercise in every English parish after Sunday church. "It is a worthy game," preached Bishop Latimer, "a wholesome kind of exercise and much commended in physic." A fine of a halfpenny for abstaining from archery practice on Sunday was enforced in Edward III.'s reign, and Henry VIII.'s crack regiment, the yeomen of the guard, was composed entirely of bowmen. Archery flourished some time after the introduction of the hand gun, though this had been used in England as early as 1471. This developed, in James I.'s time, into the caliver so called from the English misconception of an order to supply English soldiers with guns of the same "calibre" as the French pattern, and the longbow was finally abandoned in the civil wars.—*News Advertizer*, Vancouver, B.C.

Mad Murdock.

THE ELEVENTH COMMANDMENT.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."—*Jesus quoting Moses.*

Jesus calls it the first and greatest commandment, but in order of delivery it is the last, and is the most remarkable ukase ever promulgated. No pope ever issued a more remarkable bull. A Hibernian pope might ; indeed it has a strong family resemblance to some productions that have been credited to Cork, Clare, or Ballycuddy.

One can readily understand an order to do or desist from doing some act. We may be told to march, halt, eyes right, wheel, fire or cease firing. We may be told that we must not steal chickens, and it is possible that we may obey the law in that behalf. But here comes an order that we must prefer salt pork to chicken pie ; we must love pork and hate chicken ! Was ever stranger mandate ? The doctor prescribes castor oil for me and I respect the order and perform the act, but if the doctor issues an order to the effect that I must prize castor oil as a table delicacy, and must like it better in my tea than cream, I immediately feel like enquiring as to that doctor's mental condition. To love is put down in the text-books as a verb. So, also, to hate, to believe, but they do not denote action, as to shoot, swim, speak, steal, profess, preach or pray. An order may be issued to the effect that we must *say* we love the Lord our God strenuously and our neighbor and his welfare temporal and spiritual have our undivided attention, and if the order in council necessitates our prompt acquiescence or an arraignment for contempt of court with stripes and shackles as our portion, most of us would promptly *say* the required words. But what of the fact of our loving ? The parties responsible for the above command do not seem to have been competent to distinguish the difference between an act and an opinion. To love or to believe is not an act but a mental attitude. I have been told, when expressing an entire want of confidence in the tale of a savior of souls, that I *ought* to believe it, both on my own account and for the sake of others who might doubt if made aware that others were also in doubt. I gave as my reasons for doubting the truth of the story, that, aside from the important fact that there has never been a case known to science of a person—or other animal—being born with less than two parents, the idea of a god who was his own father and also his own son, giving himself a sacrifice to appease his own wrath against a

sinful world, and is now sitting beside himself engaged in pleading with himself to give everlasting peace and joy to those knaves who in justice have earned everlasting discord, was so contrary to rationality, so unsane, as to be unworthy of discussion. My friend said it was dangerous and wicked to talk that way. Did he believe it himself? Of course he believed it; it was his duty to believe it, and he prayed to God to strengthen his weak and unbelieving heart, etc., etc.

Our instructions as to the means we are to employ in loving the Lord our God indicate a vigorous policy; mind, strength, heart and soul are all to be put in action or the loving won't be up to the specifications. We feel inclined to abandon the task as beyond our capacity, mental and physical, but our loving our neighbor as ourselves is worth considering.

The command indicates that were it not for this we would not love as bidden; that the All-wise knew that it would be necessary to make it compulsory. Whatever errors the aforesaid All-wise has been guilty of—and error in the past is admitted—he at least was apparently right in his conjecture that man does not by preference love anything so much as self. From the time that we first cry for food down or up the ladder of our life, our food, clothing, shelter, amusements and diversions take first place. Outside of the family circle and the mating of the sexes, it is not conceivable that man or woman under normal conditions ever loved, esteemed, or hoped for the welfare of another equally with self. Man is as much a selfish animal as any other. It requires but little mentality on our part to admit to ourselves that this or that person excels us in some quality that we lack yet desire, but if a more intense feeling is roused in us than respect for another's attainments, the probability is that there will be envy felt, which readily turns to hate. On the battle field and in other strenuous situations men and women have given of their store and of their blood freely for some brave one—some one who has come through a trying experience with courage and fidelity, but the feeling for this newly great one is not the quality that "suffereth long and is kind." Rather is it a feeling of exaltation akin to hysteria. We roar loud enough when a prince appears; we can pour out volumes of praise and love even as Falstaff, yet his loves were sack, capons and wenches. Every sane and civilized person in Canada would prefer that there be no massacres in Armenia, but of the many who are subscribing a dollar or two for the suffering in Adana, how many love these Christians in the east as they do themselves? How many love them at all? How many would not draw their skirts closer were those dark skinned brethren in Toronto and seeking alms? The motive to send help at times of great disaster is a good one, but the bulk of what is generally subscribed is as the result of a newspaper seeking the footlights as star actor and a giddy public wishing to appear in the chorus.

"LOVE YOUR ENEMIES, AND DO GOOD TO THEM WHO DESPITEFULLY USE YOU AND PERSECUTE YOU." Surely if there is a God who is the author of a Divine Will, this is one of the most revolting of the many forged codicils invented by an unctuous plate-licking priesthood, leaving the original will a matter of mere conjecture. Who that answers to the name of man would love the ruffian that tramples on or kills his child, or wife, or parent? Who with the strength would hesitate for an instant to seize the nearest weapon and cut down the wretch? Such greasy maudlin as could talk of love to such a one never felt love and is only fit for a place with the irresponsible.

Love cannot be promoted by mandate. Noble resolve, a clean life, the cultivation of a friendly generous spirit, the proving of everything and the rejection of the false—these, and these alone, will command love, respect and deference by the discerning.

THOUGHTS OF A THINKER.

—:0:—
BY T. DUGAN, ALBANY, N.Y.

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V. ORIGIN OF CHRISTIANITY (*continued*).

In regard to the sect which went by the name of "Essenes," there is more to mention. I stated that it arose in Babylon, that it was a branch of the Buddhistic religion. A great deal of the early Christian doctrine is to be found in Buddhism, but a thousand years before Buddha's time the Savior Christna was the savior of India. Christna came into the world, it is said, in a miraculous manner, as is related about Christ and Buddha. He came especially to save mankind—to become a sacrifice for them; to appease the wrath of Bramah, his father, the first person of the Hindoo Trinity. His mother was a woman, represented as a "virgin," and selected by Bramah to give birth to his son Christna. Christna had twelve followers, or apostles; and finally, after performing many wonderful miracles, he was sacrificed, after which he arose from the dead and ascended to heaven, and joined his father again.

Here you have the very same story that the gospels of the Christians contain about their savior, with this difference, that the Christian story is two thousand years later than the Indian story, and a thousand years later than the Buddhistic story. I may now ask: which is the original?

You can also see that the Indian name Christna is similar. If you drop the two last letters of the Christian name, you have the name Christ. This name Christ is not the name of a man. The Jews pretend to claim that it is a title, and means "anointed," but this could not be its origin, for no

man that ever lived could have such a title conferred upon him. Its real meaning applies to the Sun—the only object visible to our senses to which we owe our very existence ; and all nations above the very lowest types of man worshipped the sun. For full particulars in reference to those subjects I refer you to Sir Geoffrey Higgins, or any other Oriental scholar.

As this Buddhistic sect increased in numbers, the people in proportion became less patriotic, simply because their ideas became concentrated upon the means of saving their souls, and not their country. This world, they thought, was not worth paying any attention to whatever. Why should it be otherwise when it was to be destroyed in their lifetime, and Christ was to come and take them all up into heaven to reside with himself forever? So, when Christianity became supreme after that council in Nicea in 325 A.D., so-called, it began (the Empire) to decay still more rapidly, and finally, in 476 A.D., the Empire fell, never to rise again. This event occurred in 476 A.D., just 149 years after that Nicean council was held.

History says, in reference to this misfortune which overtook the Roman empire : “Upon the ruins of the Ancient Roman empire, which fell in 476, there arose gradually a new empire, which became all the more powerful as it claimed control over the souls of men as well as their bodies. It then became an easy prey of new races of men from various nations. Large portions of Italy were laid waste, cities were sacked and razed to the ground, and whole populations butchered or carried off into captivity. The surviving inhabitants remained on the land, which they were forced to cultivate for the benefit of the conquerors.”

“Augustus found Rome built with bricks, and left it built with marble ;” and now, after 362 years of superstition, we find it reduced to ruins, with a monk sitting upon the throne of Augustus, claiming to be the “Pontifex Maximus” of the Roman Empire, with a three-storied pot, called a “tiara,” upon his head in imitation of the high priest of the sun-worshippers.

Did this Christ, whom they pretend to worship as a god, wear such a ridiculous thing upon his head while upon the earth? Did any of his so-called followers or apostles, or did Paul, or any of the “fathers” of the church during 325 years and up to the time of Constantius, make such pretensions? Oh, “what fools we mortals be,” to be sure. Here is this contemptible specimen of humanity—a mere monk—sitting upon his high hobby-horse, and there is the balance of humanity digging and slaving from morning until night, year in and year out, during their entire life-time, to maintain him and his ilk upon it. What a spectacle, when you come to think of it ! Will men ever have common-sense enough to enable them to perceive a fraud, and particularly a fraud which stares them continuously in the face? It seems as if they never will. How can they, when priests control the education of the young, and train them in such a way that,

when they arrive at manhood and womanhood, they know no more about nature and its laws than they did the day they were born.

America to-day is drifting towards the point that Rome had reached at the time of Constantine. There is too much church authority. The people are controlled by the same identical ideas in reference to nature that the Roman people had when Rome fell. Our system of education proves it. The founders of our government supposed they guarded against the evil, but they knew little of the wiles and cunning of priesthood, and what it is capable of doing to enhance its own power. Our politicians of both the leading parties are outbidding one another for the possession of the votes of the various churches ; and the Catholic Church to-day in this country is a power, because it has a united vote of several millions, who will always vote as a unit when their church is interested. So the time will come when this question will stare the people in the face, and it may be with a vengeance they little dream of.

Then again, rich men are becoming numerous in this country through special privileges granted to them by our politicians, and to secure this wealth they ally themselves with the churches. They often identify themselves with the Catholic church, because they suppose it is more powerful to influence the mob than any of the other churches are, so that this particular church is getting more and more wealthy every day. It came here, without a dollar, starving and naked ; once here it was given every privilege that the natives possessed ; and to-day that church is rolling in wealth--wealth obtained in every possible manner. To-day the French people got rid of them. Why? Go to France and make inquiries, and you will find out. The Roman church is the enemy of all republics. A theocratical institution and republican principles cannot exist in the same country--one or the other must *rule*, and as the church claims to be a divine institution, therefore it demands precedence over human affairs and secular government.

To-day, in this country every man has a vote, no matter how ignorant or what his character may be. This is what the rich want, what the politicians want, because the more ignorant they are the less they know what power the ballot possesses, and because it is easier to sway them. A great percentage of them will make merchandise of their vote, or barter it for a petty job at the disposal of one of the henchmen of their respective wards. So we see our National legislature, our State legislatures, with their executives and other officials, all representing our wealthy institutions instead of the people. We see our courts all filled with those who belong to the same classes. Behind these men are the army, navy and police. Our newspapers are also upon the side of those who control the wealth of the country. The very men who select these candidates are the men who

control them when elected, who contribute the money that influences the votes, bribe newspapers, and contribute to every political campaign. Those men never would expend a cent unless they knew they wou'd get it back a hundredfold.

The intelligent people of this country should think upon this matter. They should consider how it was that they came to have the opinions they now entertain—they should become aware that if they had been subjected to, or placed under contrary influences when they were young, they would have adopted the ideas with which they were surrounded as being the truth. To give an illustration I will relate the following : Maguire, a member of Parliament, when in this country about a third of a century ago, after returning to his own country wrote a book, "The Irish in America." In it he states that there were five members of the Canadian Parliament whose parents were buried upon an island in the Gulf of St. Lawrence, opposite Quebec. That island was used as a quarantine during the Irish ship fever epidemic in the later "forties," which fever followed the famine in that country. Upon that island, Maguire states, are over 15,000 Irish graves, all victims of that epidemic. The orphans were distributed among the residents of the country who desired to adopt them, and the five members of parliament referred to by Maguire were among those children. Those five members were Protestants, whereas their parents were Catholics. They knew nothing about the religion of their parents, but they knew everything about that in which they were educated ; if their parents had lived they would have known nothing about it but would have known all about the opposite. Now, I ask, what does such an example teach ? Is it not evident that we have no internal faculty to enable us to distinguish that which is true from that which is false, and that all depends upon the circumstances surrounding us during our infantine years. This is why there is such a variation in our ideas concerning the universe. It shows that if we were only enlightened a little more we would be more tolerant than we are with those who do not entertain the same ideas as ourselves. It also shows that nothing should be accepted but that which is competent to stand a thorough investigation, and if proved to be true, then accepted no matter what might be the consequence.

TRYING HIS HAND.

"I doubt ye are growing remiss, John," said a Scotch parish minister
"I have not seen you in the kirk these three sabbaths."

John was not duly abashed. "Na," said he. "It's no that I'm growin' remiss. I'm just tinkerin' awa' wi' ma soul masel."—*London News*.

No man of intelligence, no one whose brain has not been poisoned by superstition, paralyzed by fear, can read the Old Testament without being forced to the conclusion that our God was a wild beast.—*Ingersoll*.

INSURANCE ON NOAH'S ARK.

REPORT OF THE DISCOVERY OF THE FIRST MARINE INSURANCE IN THE RUINS OF ANCIENT ENOCH.

THE interesting discoveries made by savants in exploring the ruins of old cities in Asia Minor have at last yielded something of importance to the insurance business, according to a *brochure* just issued by M. Bonhomme Canard, the eminent French Syriological explorer. When Col. W.C. Nelson, manager of the New Orleans Compact, first removed to that city he established a warm friendship with M. Canard, who was on a visit to relatives there, residing in the Rue du Maine, third house from the corner. They have since corresponded, and Col. Nelson has translated for us M. Canard's letter, giving a description of the discovery, on the site of the ancient city of Enoch, of what is undoubtedly the oldest insurance policy in existence.

"On the anniversary of the 18th Brumaire," writes M. Canard, "we discovered an inscription upon a large stone. A portion of the inscription had been destroyed, perhaps by vandals or backsheesh boys. What remained *mon confrère*, M. Raoul Luy, made out as follows :

CE CO., L't'd
SELAH, PREST.

*ntains old policies of
to posterity. Open with care.*

"After grave thought, M. Luy arrived at this reconstitution of the half-obliterated inscription : '—Insurance Co., L't'd. O. M. Methuselah, Prest. The interior contains old policies of interest to posterity. Open with care.' Acting upon this idea, a close examination revealed that the stone was not a single block, but several stones cemented together—probably a corner-stone or *cache* of some great Enochoptic structure. With great difficulty it was prised open, and the treasures of the first years of the world were ours.

Removing my hat respectfully, I cried :

" 'Vive la République Française !'

" But M. Luy, who is a Royalist, cried : ' Vive le Roi ! '

" 'A bas le Roi, il est mort,' I insisted, 'Vive la République ; t'ell par le Roi, et son vive, et son veuve !'

" M. Luy, declining to listen to reason, a *melee* ensued, increasing to a *debâcle*, in which backsheesh boys, Syrian rug peddlers and all the *canaille* joined. My Arab servant, Ali, finally removed M. Luy to the *hospital*."

There are nineteen similar pages describing in detail the convalescence of M. Luy and the negotiations for reconciliation. Colonel Nelson has translated faithfully (though how he gets time to do so and attend to his Compact duties is a mystery to us), but we have not the space for them. The upshot of the discoveries is condensed in a few lines. The stone *cache* contained documents of great value and interest, showing that as early as

the year of the world 687 the well-known capitalist, Methuselah, of Enoch, had organized the Ararat Fire and Marine Insurance Company, was elected its president while only eighty nine years old, and was continuously at the helm of the Ararat for 882 years, when, in his prime, he lost his life in the excessive high water that prevailed. His son Lamech, who was head clerk in the office for the first 200 years of his youth, became restless and ambitious, and organised the Great Sea Marine at Nineveh, and ran it successfully for several hundred years. Then he and his father allied the two companies under the title of the "All-Syrian Underwriters," and covered deep sea risks and shore ends all over the ancient world.

The most interesting document discovered, it appears, was a duplicate of the original papyrus marine policy, issued by Methuselah to his grandson, Noah, on the Ark, and it curiously confirms the accounts of the flood, and shows that the modern marine policy is no product of the frivolous theory of evolution. It hasn't grown enough to hurt, and old marine underwriters like Ross Stewart could almost repeat it by heart, except the special clauses rendered necessary by the peculiar nature of the particular voyage. The document entire as translated from the Enochoptic context into French for Colonel Nelson, and by Colonel Nelson into English for this paper, is given below. It is certainly a very interesting document, and shows that there were two or more sides to a contract even in those days :

THE ARARAT FIRE AND MARINE INSURANCE COMPANY OF
THE CITY OF ENOCH, LIMITED.

WITH WHICH IS INCORPORATED

THE GREAT SEA MARINE INSURANCE COMPANY OF NINEVEH,
LIMITED. CHARTERED ANNO MUNDI 687. ORGANIZED A. M. 663.
SUBSCRIBED CAPITAL, 500,000,000 SHEKELS.

By this policy of insurance issued to Noah Ben Lamech for account of whom it may concern, do make insurance upon and cause to be insured, lost or not lost, subject to the rates of premium, rules and conditions of the board of underwriters of Nineveh existing at the time of shipment, all domesticated, cicurated, wild, and other animals, birds, reptiles (exclusive of such reptiles as may be wholly ichthypic), marsupials, simians, saurians, and all other live creatures anthropopic, orinthetic, ophiotic, helminthopic, entomopic, microscopic or zoologic, whether the same be intended for purposes of propagation, colonization, exhibition for moral education solely, or as adjuncts to circuses containing one or more rings, now laden or to be laden on board of and contained in the three-story and hold good gopher wood slab-board pitch-roof house-boat sea-going vessel named and known as "Noah's Ark," whereof said Noah Ben Lamech is master for the present voyage, to such port of destination specified or not specified as in his instructions, overt or covert, may appear.

And touching the adventures and perils which the said company is con-

tented to bear and does take upon itself in the voyage so insured, they are of the Seas, Men of War (including irruptions by Amorites, Hittites, Jebusites, Amalekites and Silverites), Fire and Fire Bugs, Enemies, Pirates, Rovers, Thieves, Jettisons, Letters of Marque and Counter-Marque, Surprisals and Reprisals, Takings at Sea, Arrests, Restraints and Detainments by all kings, princes and people of what nation, condition or quality soever, Barratry of the master and mariner, pestemts or mental alienations caused by the accidental enlargement to freedom of bugs in cargo, and of all other perils, losses and misfortunes that have or shall come to the detriment or damage of the aforesaid subject matter of this insurance or any part thereof.

The said animals hereby insured are valued, premium included, at 1,000,000 of talents in gold. But no one pair of animals, excepting only elephants, mastodons, rhinoceroses, and hippopotamuses, to be valued at more than 10,000 shekels in gold per pair. And it is expressly understood and agreed that, if one pair of animals be broken by the loss of any one animal, the loss shall be considered total for the pair.

But in no case is there to be any claim in behalf of any of the amphibians unless the body is produced, and if any such shall be missing it is agreed that it shall be considered not lost, but only temporarily enlarged in freedom by hopping, wriggling, flopping or otherwise into the friendly element of water through the carelessness of tank-keepers or aquarium attendants, and so to be recovered at pleasure by seine, net, hook and line, or just any old cord and bent pin, if it so be that any fish liars on board are wedded to the bent-pin tradition.

It is especially agreed that no claim for damage shall be made or allowed in behalf of rabbits for loss of tails.

Nor in behalf of Mexican dogs for loss of hair.

Nor on elephants' trunks, unless the same contain wearing apparel in actual use, not to exceed 100 silver pieces in value.

In case of claim on behalf of black cats, nine consecutive deaths shall be proved against each pair or member of pair.

The insurers agree also, as to dromedaries and bactrians, whether single or double humped, to specifically waive and omit medical examination under all questions concerning hunchback or cerebro spinal meningitis.

The presence of spots, welts or other discolorations on hyenas, tigers, leopards, giraffes, zebras, coach dogs and circus horses shall not be construed as evidence of previous constitutional disease or ill-health.

The insurees agree to exercise prize-fighters and other wild animals of a nervous temperament daily before a kinetoscope, and to find a place of comfortable retirement on board for poor old ex-John Sullivan, of Babylon.

The insurees warrant that no birds shall be allowed out for morning wing practice before the early worms have been called in, and that any such loss of such worms due to negligence in observing this warranty shall be barred of claim under this policy.

In case of mental peritonitis or other inflammation or megacephalic infirmity resulting in damage or death to peacocks, variety actors, opera singers, young special agents, dudes or other animals of a similiar variety, no claim shall lie if the trouble shall have originated in the natural inflamed pride of the species.

In case of claim under any amphibious species such as crocodiles and alligators, wherein the value is proportioned to weight, the same shall be estimated by average, instead of being ascertained by their scales.

No sulfur, lucifer or parlor matches shall be kept in or stored near the quarters assigned to rats, mice, or other rodents, unless in tin, zinc or other metal boxes or compartments, and only as many matches shall be taken out at one time as shall be necessary for the proper feeding of rodents at that time.

This policy also covers to the amount of 100,000 shekels in gold each upon the lives of Mrs. Nancy Noah, Mrs. Jane Ann Japhet, Mrs. Eliza Ellen Shem, and Mrs. Hannah Ham.

This policy also covers to amount of proof on family wearing apparel, including fig-leaves, also on chignons, face powder, cosmetics, perfumery, pins, hair pins, soap, alcohol stoves, chafing dishes, bustles, bicycles, hoop skirts, garters, sailor hats, curling irons, ribbons, laces, jewellery, court plaster, bathing and bicycle suits.

Also on cigars, cigarettes, tobacco, pipes, snuff, toothpicks, fishing poles, corkscrews, matches, dominoes and poker decks.

Also on pianos, organs, harps, harpsichords, tabrets, timbrels, trumpets (excluding cornets), mechanical cherubims and seraphims, and all kinds of wind or other campaign instruments, printed and written books, rolls of papyrus, paintings, engravings, statuary (both bronze and marble), bisque ornaments, articles de virtu, and such other articles, even though unnamed, as are usually kept in gentlemen's country seats, hotels, first-class bars, summer boarding-houses or house-boats.

It is, however, mutually agreed that the insurers shall not be liable for any damage to goods by breakage, wet or dampness, especially molasses or other liquors from leakage, particularly whiskey and wines.

It is especially warranted by the insurees that there is but one door and one window opening in the entire boat, and these two are provided with standard iron shutters, which will be hermetically closed at night, also on holidays and during stormy weather, unless the night watchman shall be regularly sleeping on his duty close to the clock register.

In the event that Captain Noah should be drowned overboard during the voyage it is understood and agreed that any loss shall be payable to Lieutenant-Commander Japhet, Ensign Shem or First Mate Ham; as their respective interests may appear, subject to the dower interest of the said Nancy Noah.

It is distinctly understood and agreed that this policy does not terminate until the RAINBOW appears in the heavens, anything in this policy to the contrary notwithstanding. And that no return premium shall be claimed or paid unless said master, upon making final port for debarkation before the premium herein shall have been fully earned, shall send immediate notice of landing to this office by raven, carrier-dove, pigeon or other recognised common carrier of mails. Said notice must be written on good olive leaf parchment secure against injury.

Dated at Nineveh, this 15th day of the second month, Anno Mundi, 1656.

LAMECH BEN METHUSELAH,
Secretary.

O. M. METHUSELAH.
President.

In authentication of this rare old treasure, we append the following certifications that will remove any doubt.

President Charles Janvier, of the Sun Mutual, says: "I have carefully compared this Press copy of Colonel Nelson's original typewritten translation, and excepting errors and omissions, I consider it as good and fair a copy as anybody could desire. To say more would be to heap supererogation upon the summit of superfluity."

Colonel Nelson, being on oath, deposes and says: "It is a perfect copy as it stands, but I can make a much better one if it be needed to corroborate this statement."

Colonel Simeon Toby says: "I am under the impression that I have seen this copy. I have seen many remarkable things while at Chef Menteur with my friend Nelson—then why not this? If I did (and I am no false friend to doubt), I feel confident it must be such a copy as only an honorable underwriter like Colonel Nelson would send out of his business office."

Major Tim Trezevant writes: "I have not seen the copy and don't know what it's about. But I fought with Nelson during the war. He was a good fighter. I unhesitatingly endorse anything of his—except notes; and my partnership contract with Cochran alone bars them. Why doesn't the Oil Mill Committee report?"—*Insurance Herald*, Kentucky.

Book Notices.

RALPH CRICKLEWOOD; a Twentieth Century Critical and Rational Exposé of Christian Mythology, in the form of a Novel. By Stephen Fitz-Stephen. 388 pp., cloth, \$1 post free. Pioneer Press, London.

"Ralph Cricklewood" is a critical and rational exposé of Christian mythology. Mr. Fitz-Stephen is a graduate of Cambridge University and his book amply demonstrates his familiarity with and capability of analysing the various books of the Christian Bible. As a critical analysis of the "old novel" it is both able and convincing, but as a novel itself it cannot be said to be true to life; nor can I give the author credit for producing a book that will be read with interest and pleasure by the laity.

Ralph Cricklewood—the hero—is a graduate of Cambridge University and a very able man, so able, in fact, that he was *unable* to swallow all that he had been taught at Cambridge, and was in grave doubt as to just where he should get off. On his way to Ely where he was to visit the Bishop he had the good fortune to rescue the daughter of Sir Samuel Warner-Place

from a fall to death from the train on which they were travelling. And just here I would remark that one who criticizes the miraculous so severely as Mr. Fitz-Stephen does should avoid crediting his heroes with miraculous rescues. It would also be well to remember that heroines are seldom so perfect as to require all the adjectives indicative of perfection in the English language to properly describe them; or, having once described them, it would be better to allow them to stay described, and so spare the public a repetition of their many charms, every time they are referred to throughout the book. Then I think it is somewhat unusual to find everyone who is in a position to promote a hero's advancement just vieing with each other to push him along. Of course such a hero as Ralph did not require to court the heroine; she just fell into his arms *as was natural*. Then Sir Samuel just handed her over, and £30,000 along with her. Wasn't that nice?

The book deals with the alleged prophecies relating to Jesus in a very able manner and also gives chapter and verse where the references can be found, and in many ways is calculated to render valuable assistance to any one who is desirous of satisfying himself as to the mythical and legendary nature of the various stories that have served for so many years to assist the priesthood in hoodwinking the laity. In fact, this is true of the entire contents of the book. There is nothing overlooked that relates to Jesus or the miraculous, from the visit of the Holy Ghost to Mary to the alleged ascent of Jesus after the crucifixion. The whole story with all its discrepancies and contradictions is exposed in such vigorous terms that one who takes the pains to read Mr. Fitz-Stephen's work must be exceedingly credulous if he still cherishes any respect for the teachers of the Jesus mythology. But while all this is true, I cannot find that the book will prove to be a valuable addition to Freethought literature. Those who are already Freethinkers will not find in it a readable novel, and the orthodox will drop it as a monkey would a hot chestnut. It ridicules all that they regard as sacred, and does it in such a manner as to utterly repel them, and cause them to look upon the author as a very wicked person, whose writings it is a mortal sin to read, and thus the effect of the author's logic is entirely lost, while if the language had been tempered so as to induce ordinary people to peruse it, its logic would have appealed to them, and could not have failed of results.

W. G. G.

THE COMMON SENSE BIBLE TEACHER.

No. 2 of this valuable addition to our periodical literature (now converted into a quarterly) contains some very interesting reading, in the shape of criticisms and words of approval by various readers and replies by the editor. On the whole, we imagine that Mr. Abbott's venture will not lose by any of the adverse opinions. In his replies, he certainly has the best

of the argument. When Mr. Whitney, Librarian of the Blackstone Memorial Library, objects that by the word "anathema" Paul could hardly have meant "damnation," because it was not the Hebrew practice to use such language, we are inclined to laugh. Paul did not know how to use slang or strong language! John Wesley believed with Paul that all animals as well as men would be "saved!" Mr. Abbott's answers in reference to the name "Joshna" in place of "Jesus" seem conclusive.

Perhaps the most unsatisfactory criticism is that of Rabbi Solomon Schindler, who thinks the publication is out of place because belief in the Bible is dead. This only shows the narrow field he works in. And he thinks the believer cannot be convinced by argument. This is a common remark of the indifferent and the mean. It is true to some extent, of course; but argument of one sort or another is the only means we have of making the truth known and it is the only means we have of making converts. It may be slow work, but the earnest advocate of truth is not going to leave off working because results seem rather disappointing. The evolutionist especially knows this must be so. Nor can the Rabbi see the meaning of Mr. Abbott's many enlightening and interesting quotations of subjects allied to Bible study. We agree with Mr. Abbott that all religious traditions are as worthy of study as are those of Rome and Greece.

The present number contains some very interesting notes on Paul's second missionary journey, illustrated with a map, a translation of the 1st and 2nd letters of Paul to the Thessalonians, an essay by Huxley on miracles (with a portrait), articles on Evolution of the Sabbath, the Recent Discovery of the Wells of Jericho (?), the Darwin Centennial (with portrait) and Book Reviews. Altogether a most useful and interesting number. (\$1.00 per year: C. L. Abbott, 275 Charles Street, St. Paul, Minn.)

THE RESOURCES OF CANADA.

The Dominion Department of the Interior has issued a very handy compilation of statistics relating to the "Resources" of Canada, accompanied by a "Resource Map," bound in a stiff cloth cover, which will be found a great convenience for reference. Copies could no doubt be obtained by applying to the Minister of the Interior, Ottawa.

GEORGE'S THOUGHTFULNESS.

It was 10.30 o'clock when a certain 5-year-old got to bed the other night, very tired and sleepy. He undressed quickly and hopped into bed. "George," said his mother, sternly, "I'm surprised at you. You didn't say your prayers. Get right out of that bed and say them." "Aw, Mamma," came from the tired youngster, "what's the use of wakin' the Lord up at this time of night to hear me pray?"

SECULAR THOUGHT.

A Magazine of Rational Criticism in Religion, Politics and Science.

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A BUSY GOD.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father. But the very hairs of your head are all numbered."—MATTHEW x. 29, 30.

WHILST the Lord was busy watching cheeky sparrows small and big,
Softly chirping feathered gossip as they hopped from twig to twig,
Whilst he watched them with attention, listening to their voices sweet,
He ignored the fact that Smithers died of having naught to eat. . . .

Said the Lord, " 'Twas rough on Smithers,
But the poor are always with us,
And their prayers are most annoying—they're a nuisance, one and all.
When I'm gazing on my birdies
None of *their* petitions heard is :
I must watch my darling dickies lest they topple o'er and fall."

Whilst the Lord was busy counting every hair on Tommy's pate
(*Why* he sought to know the number heavenly records do not state),
He was told that certain creatures, worshipers of Christ on earth,
Were dispatching one another—yea, for all that they were worth.

Said the Lord, " I really oughter
Stop this sanguinary slaughter,
For I know the gentle Christian when he starts a-seeing red :
It behoves me, then, to mention
That I'll give my best attention
To the matter when I've counted all the hairs on every head.

"When my ' worms ' have all abandoned every case of thatch on top,
When the sparrows need no ' Father ' to attend them on the hop,
Then I'll see all wrongs are righted, *then* I'll conquer death and hell.
Now possess your souls in patience. I am Yahveh ! All is well ! "

Said the people, " Wily Father,
We have heard thee, and we'd rather
Have a grain of good at present than a ton when ends thy task.
We your Godship hate to worry,
But, you see we're in a hurry—
No more yarns of what you WILL do ; deeds not words, are what we ask ! "
—Freethinker.

JOHN YOUNG.

SOME OF OUR EXCHANGES.

LA PENSÉE, wkly, 6 fr. per ann. ; 13 Rue du Gazomètre, Bruxelles, Belgique, ed. Eug. Hins.

GNANODAYA, monthly, 1 Mof. Rp. (50 c.) per ann. ; Bhakti Marga Sabha office, Bangalore City, India.

THE KALPAKA : a Magazine of Knowledge, monthly, Rs. 3 (\$1.50) per ann. ; ed. T. R. Sanjivi ; pub. by Latent Light Culture, Tinnevelly Bridge, South India.

VOLNA' MYSLENKA (Free Thought), monthly, K. 4.80 per ann. ; ed. Jul. Myslik. Správa Volné Myslenky, Kral. Vinohrady, Prague, Bohemia.

METAPHYSICAL MAGAZINE, mthly, \$2.50 a year (foreign \$3.12, or 13s.), single copies 25 cts. ; 500 Fifth Av., N. York.

THE TRUTH SEEKER, wkly, \$3 per year. G. E. Macdonald, ed. 62 Vesey St., New York City.

Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d. ; \$2.50 per yr. Literary Guide, mon., \$1 per yr. (incl. quarterly supplements). Watts & Co., London.

The Open Court, 1322 Wabash Ave., Chicago, Ill., mo., 10c., \$1 a year, Dr. Carus ed.

Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed.

To-morrow, 139-149 East 56th St., Chicago, Ill., mon., 10 cts. ; \$1 a year (for. \$1.50).

Blue Grass Blade, Lexington, Ky., weekly, \$1.50 per yr. J. E. Hughes, ed. and pub.

Humanitarian Review, Los Angeles, Cal., mo., 10c., \$1 a year, Singleton W. Davis, ed.

Ingersoll Beacon, 78 La Salle St., Chicago, Ill., mo., 5c., 50c. year, W. H. Maples, ed.

The Conservator, 1624 Walnut st., Philadelphia, mo'ly, 10c. ; \$1 a yr. H. Traubel, ed.

The Adept, Crystal Bay, Minn., mo., 25c. a year. Astrological. Frederick White, ed.

The Balance, mon., 10c. ; 50c. yr. J. H. Cashmere, ed. 1700 Welton St., Denver, Col.

Vegetarian Magazine, mon., 10c., \$1 per year. Chicago, Ill.

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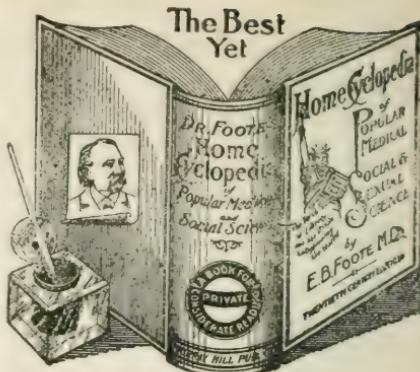
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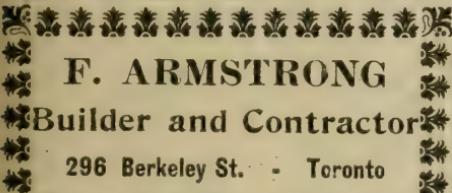
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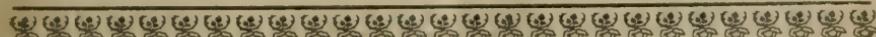


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THE LONDON "TIMES" ON THOMAS PAINE.

" If greatness is to be measured by direct, immediate effect, Paine was the greatest of pamphleteers; more potent in influence on affairs than Swift, Beaumarchais, or Courier, more varied in his activity than any of these; his words influencing the actors in two of the chief political revolutions of the world, and being prime movers in a religious revolution scarcely less important. . . . Washington recognized his practical insight; Napoleon picked him out from the crowd of 'idéalogues' and consulted him. His letter to Danton stands out among pretentious, hollow verbiage in its straightforward sincerity, Perhaps some one, even in far-off times, digging in the past, will come upon his books and will say: 'These were not words, they were events in political history. This was a born leader who could make men march to victory or defeat.' "

—*From The Times, London, June 8, 1909.*

THE CENTENARY OF THOMAS PAINE'S DEATH.

The centenary of Thomas Paine's death was remarkable for the many tributes to the value to humanity of Paine's work which appeared in the public journals. We give above an extract from the London *Times*, which occurs in an article under the heading "The Greatest of Pamphleteers," the writer of which deals out a mixture of laudation and detraction which might be naturally looked for in a quarter where a university course is regarded as a *sine qua non* for a literary man.

Among the other journals which gave more or less favorable notices of Thomas Paine on the occasion was the *Morning Leader*, also of London, which published the article by Mrs. Bradlaugh Bonner from which we quote on another page.

It may well be said that this Centenary of Thomas Paine's

death marks the beginning of a new era of popular justice to his memory. The numerous and largely-attended meetings that were held in both Europe and America, and the reports that appeared in the newspaper press, must produce an effect on the public mind that will discount most of the slanders that up to this time have often filled the mouths of preachers and revivalists. There is every reason to predict that before the bi-centenary arrives, even men of university training will be ashamed of casting a slur upon Thomas Paine's name because it was not followed by LL.D. or M.A. They will awake to the fact, perhaps, that a man may be as clever and learned and able to write as good English without such ornaments to his name as with them. Many a good man, indeed, has been spoiled in the struggle to gain them.

THE ORANGEMEN AND RELIGION IN THE PUBLIC SCHOOLS.

The Orangemen's celebration on the 12th of July, the anniversary of the Battle of the Boyne, was observed with all the time-honored accompaniments of gorgeous silk banners and bands of music, silk hats and religious flapdoodle, though it seems to have lost much of its enthusiasm. In Toronto there were only about 4,000 walkers, including many prominent popularity hunters, who could not by any stretch of imagination be supposed to have a soul above dollars and cents. It was a big L. O. L. picnic, with just a suspicion of antipathy to the Catholics—a sort of trade union jealousy—to give a slight touch of heat to the proceedings.

For the Catholic leaders must laugh as they listen to the brave and bedizened L. O. L. Chaplains uttering the very anti-Catholic rubbish that gives them a just claim to Separate Schools, and is helping them to fasten their hold upon the people of Canada. "The Bible's the source of England's greatness!" cried scores of Orange Chaplains; following this with the logical conclusion that, unless the Bible were taught in the Public Schools with its necessary counterpart, the Protestant religion, Rome would soon be in the ascendant, the Inquisition would be revived, and no Orangeman would be permitted to garb himself in King Billy costume and ride a richly-caparisoned dray-horse in a procession on the glorious Twelfth!

While the Protestants retain any sort of religious teaching

in the Public Schools their opposition to Catholicism is sheer flapdoodle. Their only chance of successfully opposing the Catholic advance is to establish a strictly secular educational system, leaving religion to be taught in the Sunday school, the home, and the church. Their failure to do this is an open acknowledgment of the fact that the preacher, the parent, and the Sunday-school teacher are all incompetent to teach the religious mysteries they profess to believe, which can only be effectually driven into the children's noddles by the authority of a trained and certificated school teacher, who, understanding thoroughly the rule of three, can enforce—if he cannot explain—the equation $1 \times 3 = 1$.

Of course, a secular system of education would not meet all the Catholic objections. The schools would not be Protestant schools, but they would be “godless,” which is almost as wicked. No school can do good work unless god—or a priest, which is the same thing—is there to help it along. But there seems reason to believe that if the bugbear of Protestant religious teaching were removed from the Public Schools, many Catholic parents would risk the anathemas of the priests and send their children to the Public Schools in order to gain the better education given in them. In any case, this seems to be the only chance the Protestants have of stemming the tide of Roman Catholic progress.

THE PRESBYTERIAN PULPIT OPENED TO HERETICS.

The ordination by the New York Presbytery of George A. Fitch, one of the three young men who a month previously had been held up in consequence of their heretical answers to the examination questions, marks distinctly the fact that, as in the case of the Methodist preacher Jackson, of Toronto, the modern scholarship has undermined the orthodox faith of the intelligent classes in the church, both in the pulpit and out of it; and incidentally, that a large proportion of those whose faith is undermined have been converted into hypocrites and time-servers.

The circumstances surrounding both affairs prove also that the effect of the modernism is only very partial, for in both of the churches the old orthodox party, and with it the bulk of the people, still adhere to the old monstrosities of faith with great tenacity. Naturally enough, each church comprises

many grades of belief from credulous faith to cynical unbelief. The most striking fact, perhaps, is that the heretics continue to assert their belief in all the miracles involved in "divine inspiration," while acknowledging that the works by which alone that belief is justified are nothing but ancient myths and widely-spread traditions. Our only possible conclusion is, that if these men are not conscious frauds, they must have been so mentally obfuscated by their theological training that they are but little in advance, with all their learning, of the ignorant masses who simply believe without inquiry.

It is a grotesque position these modern heretics take up. Professing to know that the Story of Creation is a myth, they still accept it as a "divine revelation" of God's will. They disbelieve in the Virgin Birth, but profess to believe in the "divinity" of Jesus. Such talk is sheer lunacy. Men who talk about a divine man or a man-god should explain their meaning or be regarded as knaves or fanatics. They are in a fit condition to believe in anything, even Barnum's mermaid.

We quite agree with Dr. Gregory that the two questions which George Fitch answered in the affirmative—(1) Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice? (2) Do you sincerely receive and adopt the confession of this church as containing the system of doctrine taught in the Holy Scripture?—are direct incentives to perjury.

What an elevating business preaching must be when, in order to get a regular job at it, young men must stultify and perjure themselves in this fashion!

DR. CARMAN RETURNS TO THE ATTACK.

The Methodist Pope has once more attacked the Higher Critics. He seems to have repented of the peaceful settlement made with the heretic Jackson, and to have come to the logical conclusion that, after all, Christianity can only be defended as a religion founded on the Bible as a special and infallibly true divine revelation. And he is no doubt correct. If the supernatural be cut out of it, Christianity must be regarded as but a natural evolution from pre-existing religions which nineteen centuries' experience has proved to be in no way an improvement upon its predecessors.

Coming into existence at a time when the great Empire was

falling to decay, instead of improving social conditions, it only helped the more brutal and uncultured sections to drag down the masses to even a lower level of ignorance and slavery than they had reached before for at least a thousand years, leaving modern scientists and thinkers to begin anew the task of civilizing mankind.

In a pamphlet just issued Dr. Carman reiterates many of the stock arguments of the common revivalist. From a man who is the nominal head of a large sect, with colleges and schools to educate its preachers, and in face of the fact that many of those preachers profess to favor more rational views, his opinions have a comical sound.

"SUPERNATURALLY INSPIRED OR A TREMENDOUS FRAUD."

Dr. Carman's leading argument is the antithesis which is commonly used by preachers in reference to either Jesus, the Bible, or Christianity itself, and is intended to produce its greatest effect upon the illiterate and impressionable church-goers, who naturally ask, How can the meek and mild Jesus be regarded as a fraud? Why should the Bible writers have tried to deceive us? How can any one doubt the honesty of the Christian martyrs, whose death attested the truth of their belief? Argument is wasted on such questions. A believer in supernaturalism may as well make a fetish of one thing as of another; but the fraud is not so much in the supernatural pretence of the Bible as in those who commit perjury in their misuse of it. And their name is Legion.

But when Dr. Carman says that "Christianity is the Masterpiece of God, the paramount moral and spiritual design, and the Crowning Glory of the Infinite and Eternal Creator and Maker of all things. Christianity in its initial unity and central energy is supernatural; it is that, or it is a stupendous fraud," he seems to have taken much pains to make his position as ludicrous as possible.

Imagine the experienced leader of a great church dubbing such a disjointed mass of incongruous sects as is the Christianity of to-day "The Masterpiece of God!" and talking about its "essential unity," when he must know that but a few years ago its members were assassinating each other by thousands, and torturing and burning each other alive for dif-

ferences of opinion about the fundamental dogmas of their "Masterpiece of God?"

Dr. Carman's utterances would not be worth notice, however, were they not the opinions held by a majority of Christians; that is to say, as far as their expressed views may be called opinions; for in reality they are generally nothing but parrot-like repetitions of what they have been taught in the Sunday-school and church.

Dr. Carman vehemently insists that there is no middle ground, though he fails to see where this claim leads him. But at least he is more consistent than his opponents Jackson and others, for they only make "confusion worse confounded" by taking up the position that the Biblical writings, though in a literary sense no more inspired than "Old Mother Hubbard," are specially inspired by God in a "spiritual" sense.

EVOLUTION AND REVELATION.

Dr. Carman's pamphlet reminds us of a machine that was invented many years ago for writing music. The ordinary modulations, transpositions and variations were provided for, and all you had to do was to invent a suitable phrase, set certain keys to fit it like the tumblers of a lock, turn a crank, and so many pages of music would appear, containing a symphony or an overture, as desired. Dr. Carman puts a few stereotyped arguments into the place where his thinking machine ought to be, spills a bottle of ink over a writing pad, and produces a pamphlet—but, Gog help us! who but a Bible student could pretend to see any sense in it? Evolution, he says, is a taper, but Revelation is a Shining Sun, by which alone the Bible can be understood. As if the Bible itself were not the sole "revelation" we are supposed to have.

"Keep God in this Bible and the records of his servants, and what is there in them incredible or impossible?" Why, nothing, surely. One miracle is as good as another. The question is, if we put god out of the Bible, will not jackasses talk and iron float on water just as readily as if we keep him in? Or will the sun and moon stand still whatever Dr. Carman may do to keep god in or Jackson may do to put him out?

The Catholic priest tells his people that god is standing at his beck and call to punish those whom the priest anathematizes. The Methodist regards his god as a sort of football, to

be kicked into a goal or kept out of it by those who have the strongest muscles and the biggest feet.

HOW JOHN WESLEY SAVED THE WORLD.

Dr. Carman has no wish to deprive other Christians of the credit due to them for their attainments and good works, but supernaturalism is indispensable to Methodism ; and John Wesley saved the world from the awful results of the "naturalism, humanism, deism, atheism and infidelity" of his time.

The context would seem to show that Methodism was the only form of the Christian religion not tinctured by some sort of "infidelity" when John Wesley became a Moravian, and started his open-air crusade against the Devil and the world. And now it has come to this pass, that in spite of all the work of such Apostles as Punshon, Potts, Carman, etc., the poor Methodist Church is going the way of all successful churches. It is studying the lessons set by Voltaire, Paine and Ingersoll, and preparing its preachers to teach the lessons of science and rationalism.

With all his appeal to supernaturalism, Dr. Carman himself is not untouched by the modern spirit. "It was in the fitness of things," he says, "that Voltaire, and Bolingbroke, and Tom Paine should prepare a soil—" Not a bad idea to make Bolingbroke a sort of John the Baptist to Wesley !

"But John Wesley struck at once for the fountain of life, and made the British isles ring with the clarion peal of supernaturalism. . . . He proclaimed that God so loved the world . . . [heard then for the first time !] . . . He stood with the Lord Jesus and the Holy Apostles. . . . He saved England ; he did much to save America," and so on Dr. Carman goes through the whole string of Methodist fictions that garnish Christianity to suit the Methodist taste ; and we are left to wonder, with all this "saving" going on, how it is that so much more of it remains to be done. How is it that these same Methodists are obliged to send out uneducated circuit preachers to spread their faith to-day ?

THE SALVATION OF THE WORLD.

Shall we believe Dr. Carman when he says the Methodists have saved the world, or shall we credit the Salvation Army

with the work? Why, rather, should we not believe the Archbishop of Canterbury when he says the salvation of the British Empire depends upon the permanent prosperity of the Church of England? Surely with all these living and kicking and uncrucified Saviors the world ought to be near the millennium instead of building Dreadnoughts by the score and training soldiers by the million.

What do these religious fakers think they mean by "saving the world"? Jesus is said to have made it his life's business to "go about doing good"—to heal the sick, to cast out devils, to feed the hungry, to give sight to the blind, and to cause the deaf to hear and the lame to walk; but if any of these things have to do with supernaturalism, surely the Methodists, like most other modern Christians, depend not upon thaumaturgical imitations of the methods of Jesus, but upon the natural means which intelligent investigation and experience have placed in the hands of the modern physician.

Has Methodism—or any religion—saved the world from war, famine, pestilence, earthquake, cyclone, or the greed of financial vampires and political grafters? Is it not rather the case that religious bodies have aided and abetted the secular parasites and shared in the plunder? Is it not the fact that the Methodist Church in the United States, by means of wholesale perjury, plundered the national treasury of some hundreds of thousands of dollars? And is it not true that the only dogma of religion on which the churches have so far united is that of their inherent right to rob the rest of the community by evading payment of taxes on church property, obtaining trade discounts and low railway fares for preachers, and by imposing in every possible way upon the people on the ground of the sacred character of their mission to save the world?

Did John Wesley save England and Europe from the great wars that followed the French Revolution, or were the wars God's way of saving the world by helping the Tories of Europe to crush the French in their efforts to gain freedom?

THE "SCIENTIFIC AMERICAN" AND THE FOURTH DIMENSION.

On the 3rd of July the *Scientific American* published the essay on this subject to which was awarded the \$500 prize offered early in the year for a "Simple Explanation" of the Fourth Dimension. The winner of the prize is Colonel Fitch,

an engineer officer of the U. S. A. His essay is a remarkable example of mental thimblerigging, and we only refer to it as an illustration of much of the misuse by a few scientific men of their knowledge and reputation that gives the more ignorant classes authorities to justify their acceptance of some of the modern forms of superstition. Col. Fitch begins thus:

"It is impossible to form a mental picture of the Fourth Dimension. Nevertheless, it is not an absurdity, but a useful mathematical concept, with a well-developed geometry involving no contradictions. To gain a partial and symbolic idea of its meaning, resort must be had to analogy with dimensions of a lower order."

In this passage Col. Fitch says enough to condemn all the rest of his "simple explanation" as unmitigated twaddle, as foolish and misleading as any theological explanation of, say, the "man-god" mystery or the trinity. For, if a mental picture cannot be formed of it, how can it form a "concept," mathematical or otherwise? That there may be a mathematical concept that may be termed a fourth dimension need not be disputed, but when we are told that a similar concept may be formed of a fifth, sixth, or even an infinity of dimensions, we can understand that we are dealing with metaphysics, not with realities. It seems clear that any theory which can only be defended by using stultifying and self-contradictory terms can be nothing but an idiotic nightmare, however valuable as a help in hyper-geometry.

"Considering *space* as an *aggregate of points*, a *line* is a one-dimensional *space*," says Col. Fitch, performing the first grand act of his mental harlequinade by converting a number of nothings into a real measurable article. Making ideas into money is day-laborer's work beside this fine work of creation. "Similarly," he says, "a *plane* is a two-dimensional *space*, and the *point aggregate* of ordinary space is three-dimensional." Considering that mathematical points, lines and planes are simply concepts of position and distance, possessing no substance whatever, Col. Fitch's performance beats all common legerdemain to a standstill.

WHERE IS FOUR-DIMENSIONAL SPACE?

"If we connect," says our mathematical expert, "all points of our space [a three-space] with an assumed point *outside* of

it, then the aggregate of all the points of the connecting lines constitutes a four-space (hyperspace)." As our tri-dimensional space is supposed to be infinite in extent—or is so, as far as we have gone in it—and includes all existing or conceivable space, we cannot understand how even the most imaginative mathematician can form a concept of a point outside of it on which to hang the four-dimension cobweb. Col. Fitch is like Spoopendike, who nailed himself in his new hencoop. He makes his "mathematical concept" an impossibility.

Suppose, however, we have succeeded in hanging our four-dimensional cobweb on a point beyond infinity, what becomes of our present three-space? Col. Fitch knows, of course:

"Just as every unlimited plane divides our space into *two equal infinite parts*, so every three-space divides hyperspace into two equal infinite regions, between which that three-space forms a boundary of an *infinitely small thickness* in the fourth dimension!"

When Mr. Springer sprang this fourth-dimension fake upon us he did not give us this dreadful news. He made no attempt to cut infinity at any convenient point into two equal parts, like Paddy trying to cut off one end of his rope. He simply told us how men and animals would act if confined to a world of length without breadth or breadth without thickness; but he refrained from imparting the terrible information that the four-dimensional space reduces our present space to a boundary of infinitely small thickness! Why, we are in two-dimensional space already! And that explains the queer actions of men. When Morgan or Rockefeller once gets ahead of you, you're a goner, with not the slightest chance of ever getting around him. But Mr. Springer did not tax our credulity so far as this. He no doubt felt that a world of infinite thinness was a little too thin a proposition even for scientific Americans, who revel in big buncomb if they also love big buildings; but if it does not get any thinner than it is, we must conclude that, by their own showing, it completely annihilates their hyperspace invention. For they admit that a five-space is as possible as a four-space, and so on to infinity, and as each new dimension acts upon its predecessor as the fourth acts upon the third, the proposition finally comes to this: If there is any real space the fourth dimension is an impossibility; if the fourth dimension is a reality, we are living in one of an infinite series of worlds of infinite thinness—otherwise, non-existing worlds.

This beats Berkeley's idealism into a cocked hat, for while Berkeley proved that all we can possibly know of the universe comes to us through our mental concepts or ideas, and that its real existence was not demonstrable, he distinctly guarded himself from a denial of its substantial reality. But Fitch and Springer prove conclusively, if their thesis is sound—that the universe is only a plane of infinite thinness, or nothing at all.

"HYPERSPACE" AND WHAT YOU CAN DO IN IT.

Although Col. Fitch tells us that we cannot form a mental picture of the fourth dimension, he occupies several columns with explanations and diagrams (!) of it, and he tells us that "all of them [the hyper-solids of hyperspace] have been exhaustively studied by mathematicians, and models of their projections on our space have been constructed." What good can possibly come from such a loose and unscientific use of language it is difficult to conceive. Just imagine an infinite number of the hyper-solids of hyperspace having *all* been studied and modelled! Eternity must have ended.

What is hyperspace? Mathematicians who pretend to dispute the truth of the Euclidean geometry assume a variety of hypotheses to overcome the manifest fact that three dimensions cover all the possibilities of real space measurement. They suppose—as Sir Robert Ball did a few years ago—that parallel lines may meet somewhere inside infinity, that straight lines may not be quite straight and may not be the shortest distance between two points, or, as Col. Fitch does, that our space may be reduced to nothing at all. But hyperspace is manufactured by connecting all points in real space with a point outside of it. Much of the two kinds of space, then, must be coincident, and we are left to wonder how we are to tell whether we are in space or in hyperspace. Like Paul, we may not be able to know whether we are in the body or out of it, though we are perhaps more in the condition of Moses when the candle went out. But, stop! If we can't tell directly where we are, we may find out by trying what we can do :

"Similarly, two symmetrical volumes, with faces equal but in reverse order . . . cannot be made to coincide by any movements in our space, but by rotating one of them 180 deg. in hyperspace this can be done. The rotating pyramid disappears from our space, and upon its return, after

rotating 180 deg., it can be slipped into the other. . . . In hyperspace a sphere if flexible could without stretching or tearing be turned inside out. Two rings of a chain could be separated without breaking. Our knots would be useless. . . . In short, all of our space, including the interior of the densest solids, is open to inspection and manipulation from the fourth dimension, which extends in an *unimaginable* direction from every point of space."

This seems as easy as eating pie, but there are rocks ahead for some of us. The fourth dimension has already got into the deft hands of the mediums, and will doubtless soon be a stock performance. But just imagine what would happen if a beautiful young medium should forget herself and take a waltz step, or even rotate 180 deg.—"Right about face!" the drill sergeant calls it. She might find herself turned inside out and be compelled to return to her audience with her stomach, lungs, liver, heart, and other "innards" dangling outside her reversed corpus like a newly-opened butcher shop.

As will be seen, the whole grotesque fabric is founded upon a totally impossible assumption, and is built up of words used in a contradictory sense, and with logic that could only be equalled in a Salvation Army sermon. It exactly corresponds to Mrs. Eddy's explanation of disease. "There is no such thing as disease. Disease is an evidence of a want of faith."

A LIBERAL EDITOR.

Mr. John Markey, the editor of the Woodstock *Sentinel-Review*, whose very liberal discussion of immortality we quoted in our May number, is a member of the Library Board, and at a meeting of the Board a few weeks ago he gave notice that he would move a resolution at an early day ordering the reading room of the library to be open to the public on Sundays. Of course, it is very doubtful if such a motion could carry; but we have no doubt that, wherever such a proceeding should be carried into effect, it would be highly appreciated by a very considerable number of persons. We cannot imagine why any but the most bigoted church people should object to the opening of libraries, art galleries and museums on Sunday. Sunday, indeed, is the only day on which a very large proportion of the workpeople have any chance of seeing the inside of institutions for the erection of which their money has been used and for whose upkeep they are heavily taxed. There can

be no question that this measure of justice would have been granted years ago were it not that the preachers fear the opposition.

WOMEN TEACHERS FOR CHINESE STUDENTS.

For many years past, in the hope, no doubt, of securing some of the foreigners as converts, it has been the practice of many of the churches to open schools for teaching the English language to the Chinese. The volunteers for the teaching staff have been almost entirely women connected with the churches, and the practice found to be most effective—and we suppose most agreeable to both parties—has been to allow one pupil to one teacher. The murder of Elsie Sigel by a Chinese pupil calls attention to the danger of such a practice. It is said that in New York many cases of immorality have resulted from it, and a search of the premises in which the murderer of Elsie Sigel resided revealed thousands of love-letters from her and other girls to Chinamen. The circumstances seemed to point to the fact that she had been making love to two Chinamen, and one of them murdered her in his frenzy. Whatever may be the real facts in this case, there can be no doubt that the practice is one that is certain in the long run to lead to such things, and we cannot understand the fatuity of young women who allow themselves to be placed in such compromising circumstances.

In Toronto, there are said to be over three hundred women engaged in this suspicious business, but the managers of it profess that not a single case of impropriety has been heard of. They support this with a statement that, however dangerous it might be for young girls to be so engaged, almost all the Toronto teachers are middle-aged ladies.

That this last statement is a falsehood we have every reason to believe, for we know of at least one case in which strong efforts were made by the preacher and officials of a church to induce a young girl to undertake the work of teaching English—and religion—to a young Chinaman, and who was only saved from the debauching occupation by the level-headed and strenuous opposition of the girl's mother. In the eyes of a good missionary, no doubt, it is good business if a thousand white men and women are degraded or ruined if thereby one yellow, red or black man is induced to cry "I love Jesus!"

Mad Murdock.

BRINGING IN THE SHEAVES.

I MET two nice young men last week, and they were on their way to the harvest field to reap not wheat but tares, which by a curious process were to be converted into good wheat. They are university men and are active in tent work for the salvation of souls and, as they informed me, of bodies as well. All honor to them for the latter work if they perform it well. I was introduced to them by a fellow who had sold them some goods, and apparently hoped to get into a good line of custom by appearing to back them up and co-operate with them in their gospel work. I was introduced to them as a journalist, and in reply to their queries handed out a copy of SECULAR THOUGHT. After a hurried look they told me that that line of journalism had been long since exploited by Paine, Voltaire, Ingersoll and others, and was now dead. We proceeded to discuss after this fashion :

“ Dead, you said? This journal is somewhat alive.”

“ You don’t quite catch my meaning. Now, you don’t believe that Jonah was swallowed by a whale or other big fish?”

“ I reject the whole Bible story as fudge, and not worthy of serious discussion; the only use I make of it is to get a laugh out of it.”

“ Very well, I am not saying what I believe regarding the Jonah story, but I treat it this way: I look on it as a story to show that God punishes disobedience. God told Jonah to go to Nineveh and preach against them. He disobeyed and he was punished.”

“ Then why not leave him in the fish?”

“ God had a work for him to do; he punishes us that we may repent. Now, you don’t believe in God, but don’t you think that if you see people come to our meetings—men who have been drunken and profligate—and leaving our meetings with a desire to lead honest, decent, sober lives, and find them keeping their resolutions, that is God? Call it by any name you like, that is what we call God.”

“ Then if you can convince some one that simple food and soap are better for the general health than the reverse, is that God?”

“ Aw, well, yes, you might call that God.”

“ Then if you can convince some one that truth and reason are preferable to untruth and unreason, that also would be the work of God?”

“ Ah—well, you might call it so.”

“ Then in that case SECULAR THOUGHT is doing work for God.”

"Oh, I see what you mean, but you really can't say that to knock down and not to build anything new in place of it is good work!"

"What about Elijah when he poked fun at the prophets of Baal? Wasn't he something of a knocker? He knocked the Baalites silly without any building up, and to them he was an Infidel and necessarily a very bad man, blasphemous and altogether a dangerous person to talk to. Your efforts in favor of sobriety are laudable, but is it necessary for the success of your plan that you introduce Jack-and-the-Bean-Stalk tales and pray and sing stupidly worded, sham sentimentality to make men sober?"

"We don't run to false sentiment as much as you think. When the movement began they got a lot of Torrey and Alexander hymn books, but we called them all in and bought a new set."

"Your work is under the auspices of a church?"

"Yes, of the Methodist Church."

"Then the work of saving the drunkard and profligate is subsidiary to the work of proselytizing. Could you not teach hygiene, and other subjects connected with good citizenship, without introducing what, as higher critics, you have no more confidence in than we have?"

"I am afraid that it would be hard to draw men together without a common bond of sympathy, that there would be few to hear and our harvest of souls would be very light indeed," etc., etc.

There is the problem that is before every one who thinks he has a message to send out to the world. It is doubtful if Secularists could do any effective missionary work because they do not employ old and foolish fables. And it is more than doubtful that sectarians do any work at all beyond collecting monies as the result of their much singing. It is doubtful if any person can convert adults to good resolve or useful and good work by any method other than good work and example. But the stage play and applause must have a place, so we have the missionary—like the poor—always with us. The merchant who truthfully tells the people what his wares are and honestly states the price will close his doors while his neighbor holds bargain sales that are proven to be bargains by the published statement that the regular prices are 30 per cent. higher. David, the butcher king, said he was in haste when styling all men liars. Had he taken time to consider the problem he would probably have come to the conclusion that they were fools as surely as liars.

So goes it; there is much thrashing and winnowing, and once in a while a tare seed is caught and there is much rejoicing on the part of the shepherd-harvesters that it is not wheat, for then the opportunity to transform it would be lost.

answers as a guide to their duty in life we here append a revised Shorter Catechism of what and where we are at, as follows :

Q. What is the chief purpose of our being ?

Ans. To glorify \$ and enjoy it forever.

Q. What rule hath \$ given to direct us how we may glorify and enjoy it ?

Ans. The word of \$, which is contained in the scriptures called "The Press," is the only rule to direct us how we may glorify and enjoy \$.

Q. What are the scribes called who write the scriptures ?

Ans. They are called editors.

Q. How many persons are there in the editorship ?

Ans. There are three persons in the editorship : the editor-in-chief, the sporting editor, and the business manager ; and these are one editor, the same in purpose, power, and hope of pudding and praise.

Q. How many independent editors are there ?

Ans. There is but one kind only, the independent editor who is always open to conviction and prepared to take a reasonable view of things.

Q. How is a reasonable view secured ?

Ans. A reasonable view is secured by a private interview with the lobbyist.

Q. What do the scriptures principally teach ?

Ans. The scriptures principally teach that if we have not \$ in our wallet we had better sit down in the rear of the hall and only applaud when given our cue.

Q. What is \$?

Ans. \$ is something intangible that may be in the pocket or on the credit side of the ledger ; it is changeable and infinite in power and its goodness has never been questioned.

Q. Are there more \$ than one ?

Ans. There is but one only, the 16, 2, 1, \$.

Q. How many persons are there in the \$-hood ?

Ans. There are three persons in the \$-hood, the Government Bond, the Debenture Bond, and the First Mortgage Realty Bond ; and these three are one \$, equal in power and glory.

Q. What is the work of creation ?

Ans. The work of creation is \$ making itself out of nothing by the wording of a charter in a space of 6 inches one column wide in the Gazette.

Q. How did \$ create man ?

Ans. \$ created man in evening dress and an evil-odored cigar on the outside, and on the inside three Scotch and soda's, three gin cocktails and a quart of Cliquot ; while his wife was a whole creation in herself, clothed in much majesty and a pale blue satin gown on one end of her, and a tiara of pearls and diamonds and not much else on the other end.

Q. What is sin ?

Ans. Lack of a balance of \$ in the bank and bad credit.

Q. Who is the redeemer of the elect of \$?

Ans. The Receiver-General, or a good endorser.

Q. What is Effectual Calling ?

Ans. Effectual Calling is calling four aces with a royal flush.

Q. What benefits do they that are effectually called partake of in this life ?

Ans. They that are effectually called do in this life remember that there are times when it may be safe to watch the dealer and know who the ante is.

Q. What is Justification ?

Ans. Justification is foreclosing a mortgage and pleading ignorance of any knowledge or participation therein, laying all the blame on the book-keeper for doing such a dastardly thing.

Q. What is Adoption ?

Ans. Sending the children of the mortgagor's widow to a "Home" or putting them out with "kind farmers."

Q. What is Sanctification ?

Ans. Sanctification consists in a decent shave, well polished boots, a silk hat, black clean coat, gloves to match, and an ebony headed cane on Sabbath morning.

Q. What is the first commandment ?

Ans. The first commandment is, Thou shalt have no other securities before me \$.

Q. Which is the second commandment ?

Ans. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in the bank safe or in the vaults under the bank. Thou shalt not use them or serve them to others, or Thou—Shalt—Get—Hurt.

Q. Which is the third commandment ?

Ans. The third commandment is, Thou shalt not write the name of a depositor in vain, for the bank will not hold him guiltless who hath so written.

Q. Which is the fourth commandment ?

Ans. Remember the Sabbath Day to keep it holy. Six days shalt thou make others labor and do all thou canst get out of them, but the seventh day is the Sabbath of the lord thy \$; in it thou shalt not do any work that can be gotten out of thy help gratis.

Q. Which is the fifth commandment ?

Ans. The fifth commandment is, Honor thy father and thy mother, also thy acceptances, that thy name may be good on a cheque.

Q. Which is the sixth commandment ?

Ans. The sixth commandment is, Thou shalt not kill, except it be some tramp who hath no defence fund.

Q. What is the seventh commandment ?

Ans. The seventh commandment is, Thou shalt not commit adultery—on the house tops.

Q. What is the eighth commandment ?

Ans. The eighth commandment is, Thou shalt not steal—without due process of law.

Q. What is the ninth commandment ?

Ans. The ninth commandment is, Thou shalt not bear any kind of witness against thy neighbor, as he also may have a word to say.

Q. What is the tenth commandment ?

Ans. Thou shalt not covet thy neighbor's house ; thou shalt not covet thy neighbor's wife, but give her material help in getting a divorce.

Christian friends, I had written so far when the spirit moved me to desist, and on this subject I will not again write till we have satisfactory testimony that we have not given the true interpretation.

THOUGHTS OF A THINKER.

—:0:—

BY T. DUGAN, ALBANY, N.Y.

—:0:—

V. ORIGIN OF CHRISTIANITY (*continued*).

WE can agree upon all mathematical questions because we have some knowledge of them. We never disagree upon the fact that two and two are four. Do you suppose that you could make men believe that two and two are five instead of four, if you raised all the dead in any cemetery and marched them through the streets of a city before your very eyes? Certainly not. Why? Because they have knowledge of the fact that two and two are four and no power in the universe can destroy a fact—that is the reason.

Now, teach our children the facts of nature and nature's laws as far as we actually know them, and the result will surely be, that you can never impose a falsehood upon them when they arrive at manhood or womanhood. Falsehoods imposed upon the young are apt to remain in ninety-nine cases out of every hundred, throughout life, because the mind, not possessing the power of distinguishing the true from the false, as in mathematics, is easily imposed upon.

We have a conception of Space, Time, Change or Motion, because there is a correspondence with such ideas in Nature. All such truths are self-evident and require no further proof—we never dispute about such matters. It is only when we come to argue about the fallacies we have been taught in our infancy that we disagree. Those fallacies have no correspondence with any natural phenomena, and that is why they are not innate, or self-evident to us as time, space or motion, or number. This explains why we hold on to them, because they were accepted from those who had an interest in imparting them to us. They depend wholly upon our particular education, and as our education differs so will our fancies differ, and we cling to them like grim death as we think that upon them depends our eternal salvation. It is only when we become older, and have had more experience of the world, that we begin to discover how we have been deceived.

We are told that reason is deceptive—that faith is *divine*. We are taught that to doubt what has been inculcated is a temptation of Satan, and would endanger our salvation if we did not banish it from our thoughts as soon as conceived, consequently the great sin is to doubt.

The more I thought upon those ideas when I grew up, the more absurd they became. I concluded that the whole of that which I had been taught was a scheme to extort the fruits of our toil, and transfer it to the posses-

sion of those who were living upon our credulity. This was the conclusion I came to before I ever read a word written by others upon the subject. In the course of time I came into possession of a book and read it, then I craved for others and read them, historical and scientific, and so on to the end. Being in business, and perceiving that everybody believed in what the various churches taught, I kept silent. I heard frequently how Thomas Paine was denounced for what he wrote, and also about others who thought as he did. I had not yet come across any of his writings, but when I did, I discovered him to be one of the best men that ever lived.

We may now drop this phase of the subject and take up another—a glance at the career of our friend Joseph, the carpenter, of Nazareth. Joseph, the so-called father of the gospel Christ, was not called by any other name than Joseph. He was not called Joseph Christ. The first person of the Trinity is represented as Christ's father and not Joseph. Besides, the Holy Ghost—the third person of the Trinity—was the medium through which the first person of the Trinity produced him, which extraordinary feat Joseph had nothing to do with ; and in order to reconcile Joseph to the situation, an angel came to him in a dream and enlightened him as to the facts, and that silenced Joseph, for the dream was a reality to him. Still, as the second person of the Trinity entered upon the stage of life, it was obligatory upon Joseph to provide clothing, food, etc., for the second person of the Trinity could not exist unless those wants were satisfied. Heaven must have missed him during his absence, but if he became a man, where could be found his various attributes? or where were they during his pre-natal life? Taking the story as it is in the Gospels, Joseph did provide for him—the Holy Ghost never contributed a cent toward the expense.

As Joseph had no other name but Joseph, I ask, Where did this name Christ come from? Who bestowed it upon him? Can any Christian answer this question? This name was not the name of a man, it was the name of a myth, and was derived from Egypt. It came from priests of the sun. Besides, Joseph was not his father, but the Holy Ghost—the energies of the sun, which I have already explained under the head of Mythology. Consequently, arising from this source, he must be considered a Son of the Sun and the Earth. So, Joseph not being his father, but the sun, he is named after the sun. That is how the names Christna, Osirus, Woden, Jupiter, etc., also originated.

(To be continued.)

At Manchester, England, a coroner would not receive the evidence of a young girl because she knew nothing about the Bible !

AN HOUR WITH THE BAPTISTS.

—:0:—
BY B. F. UNDERWOOD, IN QUINCY " JOURNAL."
—:0:—

THE writer has a kind feeling for the Baptists. In early youth he lived among them and was prayed for (and sometimes prayed at) by them. Among them he had many friends and very pleasant associations.

Fitz-Green Halleck, in a conversation during a long walk, early in the sixties in Guilford, Conn., his native town, said to the writer, who was then enjoying a leave of absence from the Army : " Although in religion I am a deist, I like the Catholic church ; I love its gorgeous ritual." Thus spoke the poet as, in the same spirit, wrote another poet (Emerson) in " The Problem : "

" I like a church ; I like a cowl ;
I love a prophet of the soul ;
And, on my heart monastic aisles
Fall like sweet strains or pensive smiles.
Yet not for all his faith can see
Would I that cowléd churchman be.
Why should the vest of him allure
Which I could not, on me, endure ? "

No "georgeous ritual" can the Baptist church claim to attract those who do not accept its distinctive theological teachings, those, for instance, who do not care whether the amount of water used in baptism is forty drops or forty gallons. But the Baptist church has something far better than a "gorgeous ritual" to commend itself to us—it has a glorious history. Behind it is a record of suffering for conscience sake ; of noble devotion to the cause of civil and religious freedom ; of great contributions to the advance of intellectual liberty. The Baptist church has had not only great preachers, like Andrew Fuller, Robert Hall and Charles Haddon Spurgeon, and great writers like Bunyan, who suffered in prison for his belief, but great champions of a free state, and of complete religious liberty for all men irrespective of race or creeds. We find Baptists early in the seventeenth century in England, claiming that the church as a spiritual body should be entirely separate from the state, and for their teachings on this point, as well as others, they were cruelly persecuted, especially after the Restoration. Roger Williams was among those who became Baptists, and to him belongs the high honor of founding the first state in Christendom with a government "ignoring any power in the body politic to interfere with those matters which alone concern man and his maker." The power of the civil magistrate, Williams maintained, extends only to the bodies, goods and the outward state of man, and not to their souls and consciences. Banished from Massachusetts Bay colony, (1635) and threatened with being sent to England, he escaped with a few adherents

and sought hospitality among unchristianized Indians, founded the city of Providence and a government affording complete tolerance, and established the first Baptist church in America. When urged to persecute the Quakers, (for he was president of the colony) he refused, but engaged in a controversy with them.

The Baptists have always been tolerant of dissent. The writer cannot recall any case of prosecution for heresy among them. We have heard them denounce heresy, as they had a right to do; indeed, the fierce invectives and thunderous tones of Elder Jabez Swan against Universalism, "that damnable refuge of lies," as he characterized it, heard by the writer in boyhood, are still ringing in his ears. But the Baptists, where they have had power, have never appealed to the civil authorities to suppress heresy, and with their congregational polity, they have not, so far as we know by the proceedings, by any ecclesiastical council, tried to gag their liberally inclined preachers. These are a few of the facts that make the writer feel friendly to the Baptists as a sect. In his association with them he has found them, generally speaking, loyal to the spirit of the founders and true to the splendid traditions of the sect.

But this is already too long an introduction to "an hour with the Baptists." The hour was passed in the Vermont street Baptist church yesterday morning. We liked, indeed, we were charmed, by the music. The voices of the singers, blending in harmonious strains with the deep tones of the organ, had a more pleasing and inspiring effect than the music in many churches where the operatic features are more in evidence.

Rev. Edwin Simpson we found to be a young man of intelligence, of good appearance, of a pleasant voice and clear enunciation. He is an earnest, energetic speaker who talks as one having a mission and a message to his hearers. He held the closest attention of the congregation from start to finish. Mr. Simpson is evidently touched by the Time-spirit, and he realizes that "better is the morning's silvery dew than the evening's river of gold." His face is turned towards the sunrise and the light of the morning is upon his brow. He sees that the swaddling clothes of infancy are not suited to man in his maturity, and that all creeds and institutions are for men, and not men for them. He sees that the hat is made for the head and not the head for the hat. If the hat is too small he would enlarge it, and not try to make the head smaller. If the bedstead is too short, he would lengthen it, and not, like Procrustes, stretch men upon it, and cut off their heads or their feet to adjust them to its length.

Mr. Simpson's text was from the twelfth chapter of Hebrews, where God is represented as shaking earth and heaven, as removing "those things which are shaken as of things that are made, that those things which cannot be shaken may remain." The substance of the sermon was,

that while religion as an attitude, a sentiment, an aspiration, a faith, a relation of man to his Maker, persists in its essence, formal expressions of religion are many and are constantly changing. Just as there are changes in business methods, in agriculture, in government, demanded by larger knowledge and improved conditions of life, so there are changes in expressions of belief and methods of worship. In all these provinces, modification is inevitable and without it progress is impossible.

“ New occasions teach new duties ; Time makes ancient good uncouth.
They must upward still, and onward, who would keep abreast of Truth.”

Things that are shaken must be removed that the things that cannot be shaken may remain. Jesus did away with much that the Jews thought was sacred and never to be destroyed. Church councils, composed of hundreds of bishops, in the early centuries of our era formulated their interpretations of the teachings of Christ into new statements to take the place of older ones, and these later statements are now being to a large extent discredited. Luther denounced dogmas and authorities that had long been held as divine in their origin and character and inaugurated a new movement, based on justification by faith, which was revolutionizing in its effect on religious belief and worship. Is it supposable that the creeds and doctrines of to-day are finalities ; that they are to undergo no transformation ? Indeed they are now changing, and those who protest against this change or are afraid of the destruction of faith as a result, fail to see that the essentials of religion are untouched ; that they always survive these removals of that which is shaken. Faith in Christ as the personal savior of men is undisturbed by any changes in statements of belief which scholarship and the results of investigation may demand. God was in the changes that took place in Jerusalem and in Germany and he is in the changes which are taking place to-day. God is not a mere abstraction, a mere name in a creed, but is the living spirit of the universe, and is operating continually upon the minds and hearts of his creatures. He is working now as he has always worked, and this work implies continual change without which the present state of civilization never could have been reached. Men who love the truth and are seeking for it and who have clean hands and pure hearts cannot go far astray. And we need not be disturbed by expressions of disbelief in creeds and dogmas nor fear that they will disturb the foundations of religions.

Mr. Simpson was not very definite in his statements as to how much or how little may be removed. It occurred to us that possibly some of the doctrines which he holds to be finalities may be among those which are “ *shaken* ” and those that may be necessary to remove in order that truth may prevail. To many a dogma of to-day which may seem impregnable to criticism may be said : “ Behold the feet of them which buried thy

brothers are at the door and shall carry thee out." Be this as it may, Mr. Simpson delivered a very broad sermon, fine in thought and expression and in the spirit of the man who loves the truth and is ready to make any sacrifice in order to obtain it. For such men there is need in the pulpit to-day, and we congratulate Mr. Simpson upon his progressive spirit, and the good work which he is doing in the Vermont street Baptist church.

THE CENTENARY OF THOMAS PAINE.

—:o:—
BY MRS. BRADLAUGH BONNER, IN LONDON "MORNING LEADER."
—:o:—

A HUNDRED years ago to-day, in New York city, there died a lonely and neglected old man. Denied a last resting-place in the burying-ground of his father's faith, he was interred, in the presence of some half a dozen people, in a corner of his farm at New Rochelle, a farm given to him twenty-five years earlier by the State of New York in recognition of his great services to America. Few men have been more persistently and more coarsely misrepresented than Thomas Paine. "De mortuis nil nisi bonum" is an injunction which has never carried weight in his case. For more than a century his name has been as a touchstone revealing the unappeasable malevolence of men's intolerance.

For this there were two distinct causes. In the first place, the "common sense" which Paine so successfully introduced into the politics of the New World, he tried to apply to the Old. Clearly, changes were wanted in England as well as America, for he said there must be something wrong in the system of government "when in countries that are called civilized we see age going to the workhouse and youth to the gallows." For his advocacy of the "Rights of Man" Paine, who refused a bribe of 1,000 guineas to suppress his MS., was hanged and burned in effigy and was made an outlaw from the country of his birth. He might indeed have published without molestation what doctrines on government he pleased had he chosen to publish them in expensive volumes for the benefit of the armchair student, but regardless of personal risk or pecuniary profit he scattered his opinions in cheap editions broadcast over the United Kingdom.

It was Paine's great crime that he, a man of the people, wrote for the people, for those whom Burke had held up to contempt as the "swinish multitude." Next, Paine did not limit himself to applying reason and common sense to matters of government, he brought them to bear on religion also. An eager and devout believer in God until his death, he yet ventured to criticize the Bible narrative and express his conviction that "mystery, miracle and prophecy are appendages that belong to fabulous, not to true religion." By writing in this way he gave an offended Church

an excuse, which it was only too ready to seize, to join with an offended State in proscribing so daring a revolutionary.

In the Franklin Library in Philadelphia there used to be an old volume of Paine's works which bore within its covers this affecting inscription written by an unknown hand : " He has no name. The country for which he labored and suffered knows him not. His ashes rest in a foreign land. A rough grass-grown mound, from which the bones have been purloined, is all that remains on the continent of America to tell of the hero, the statesman, and the friend of man." What ! it will be exclaimed, the man whose name is covered with such obloquy that at this very day booksellers are unwilling to risk giving offence to their customers by exposing his books for sale in their shop windows, *that* man " a hero, statesman, and the friend of man ! " Yes, indeed, Paine was all that. And as for his books, if his " Rights of Man " bore the name of a Labor M.P. it would be read with avidity ; if his " Age of Reason " could be ascribed to a reverend disciple of the New Theology movement it would be read without misgiving. It is the *author* of these books and not the doctrines they teach which is taboo to-day.

Paine was a hero, inasmuch as with Washington he played the foremost part in the American Revolution. If Washington was the sword and the strong arm, Paine was the " heart and brains " of that great struggle. He was the mouthpiece of the aspirations of a continent. He dared to utter the thought that lay concealed in the secret hearts of the people. He sounded the demand for the Independence of the Continent. He bound together the separate colonies, and proclaimed " The Free and Independent States of America." Whenever in those " times which tried men's souls " men's courage failed, it was Paine who fanned back to life the expiring flame.

Supporting precept by example, he shouldered a musket and endured the hardships of a winter's campaign with troops who were in such a distressful condition that Washington wrote that many of them were " entirely naked and most so thinly clad as to be unfit for service." When the Treasury was empty it was Paine who, with his salary as Clerk to the Pennsylvania Assembly, started the fund which ultimately grew to such proportions that it resulted in the establishment of a bank which supplied the army throughout the war. If to do heroic deeds makes a man a hero then surely Paine was one.

But Paine was a statesman also, inasmuch as with high ideals of government he had much foresight and much practical wisdom. His " Rights of Man " and other political writings are full of practical schemes, more or less suited to the conditions of the times. He drew up schemes for the national education of the young and for making regular provision for the

aged poor eighty years before our first schoolboards, and one hundred and sixteen years before our first old-age pensions. He advocated payment of members of Parliament. The suffrage, he held, should be exercised by every person of adult age, and should not depend upon a property qualification.

As a democrat and republican, the House of Lords and all hereditary government he, of course, condemned in the most unsparing terms. He wrote against the law of primogeniture, the game laws, and capital punishment. Advocates of International Peace find Paine on their side arguing against war, and for the national control of the right of making war, a control which England does not even yet possess, although it is enjoyed by the sister States of France and Germany.

Finally, Paine was not only hero and statesman, but we may claim for him that still higher title, for he was, in the widest sense possible, "the friend of man"—the friend of the black man as well as the white. "The world is my country, to do good is my religion" was his maxim, and his brotherly love knew no color bar. To Paine belongs the honor of being among the first, if not *the* first, American abolitionist. He took part in organizing in Philadelphia the first American Anti-Slavery Society, and he and Jefferson drew up a clause to form part of the Declaration of Independence which, if Jefferson had not been compelled by Georgia and the Southern States to withdraw, would have effectually prohibited slavery within the Union.

In sorrow and bitterness and bloodshed Lincoln wrought the cure for the evil which Paine tried peacefully to prevent, but the man has yet to arise who shall work a cure for that color problem which slavery has left behind it in America. What Paine was unable to do for the United States he accomplished for the State of Pennsylvania, for he helped to draft and signed the Pennsylvania Act abolishing slavery, an Act commonly referred to as "the first legislative measure of negro emancipation in Christendom."

Paine's politics were politics for the people, and the people were taught to deny him: his ideal religion was "the Religion of Humanity," and humanity would not even grant him a grave. Will a new and enlightened generation continue blindly and without examination to carry on this century-old warfare of Church and State against the dead?

WASHINGTON ON CHURCH FEASTS AND FASTS.

"Washington was not a cynic," said a Senator, "yet he sometimes said things so wretchedly true that they had a cynical note. Thus, rebuking a certain type of church-goer, he once wrote:

"'The church's feasts and fasts are marvellously well kept up. The rich keep the feasts and the poor the fasts.' "—Democratic Telegram.

ON THE MENTAL QUALITIES OF WOMEN,

As Viewed by some Distinguished Masculine Thinkers
of the latter half of the Nineteenth Century.

BY CONSTANCE E. PLUMPTRE, IN "LITERARY GUIDE."

II.

THOMAS HENRY HUXLEY.

THE year following the delivery of Ruskin's lecture at Manchester—viz., 1865—Huxley wrote a paper entitled "Emancipation : Black and White." He does not allude by name to either of his predecessors. The "irrepressible woman question" was in the air; and it is quite possible that distinguished men might have been interested in the question independently of each other, and anxious to publish the conclusions to which their investigations had led them. Whether Huxley were familiar or not with Buckle's assertion of the gulf that separated the minds of men and women, making the woman not lesser, but diverse, he certainly did not share it. Still less did he assign to women any great mental gifts not possessed by man. It may be that Ruskin's somewhat romantic eulogium of women might have been in Huxley's mind when he wrote: "There are philogynists as fanatical as any misogynists, who, reversing our antiquated notions, bid the man look upon the woman as the higher type of humanity; who ask us to regard the female intellect as the clearer and the quicker, if not the stronger; who desire us to look up to the feminine moral sense as the purer and the nobler, and bid man abdicate his usurped sovereignty over nature in favor of the female line." Huxley leaned to the more generally accepted belief "that in every excellent character, whether mental or physical, the average woman is inferior to the average man in the sense of having that character less in quantity and lower in quality," and that "the female type of character is neither better nor worse than the male, but only weaker." In his opinion, this is the only distinction between the mental qualities of the sexes. "The mind of the average girl is less different from the mind of the average boy than that of one boy is from that of another."

Neither did Huxley share with Buckle and Ruskin the belief that woman's education should be considered chiefly in regard to her influence over the opposite sex. He wrote at the period when the doctrine of evolution was in all the storm and stress of its first youth, he himself being among the most ardent of its apostles. Not for purposes of self-development, therefore, in his opinion, should her education be directed, nor for the sake of the influence the one sex might have upon the other; but chiefly, if not solely, for the welfare of the race. Men must regard themselves as potentially, if not actually, fathers; women, in like manner, as potentially, if not actually, mothers. Emancipate women by all means; throw open all professions and occupations for them to select as they think

fit. "So far from imposing artificial restrictions upon the acquirement of knowledge by women, throw every facility in their way." Why? Because "better mothers will bring forth better sons, and the impetus gained by the one sex will be transmitted in the next generation to the other." "The hardship of it is that the very improvement of the women will lessen their chances." "We fear that, so long as this potential motherhood is her lot, woman will be found to be fearfully weighted in the race of life." "The duty of man is to see that not a grain is piled upon that load beyond what nature imposes; that injustice is not added to inequality."

JOHN STUART MILL.

Four years after the publication of Huxley's article—i.e., in 1869—John Stuart Mill published "The Subjection of Woman," a book that may not be quite so well known to this generation as to the former, mainly because it has so largely succeeded in doing the work it was intended to do, many occupations being now thrown open to women from which in his day they were excluded. There is no need for me to dwell at any length upon the now widely accepted arguments on behalf of the higher education of women. But I should like to call attention to what seems a curious coincidence—seeing how opposite the two men were in most of their views—that Mill shared with Ruskin the opinion that women were peculiarly gifted with the power of rule. Probably Ruskin used the term in a more limited and sentimental sense, meaning thereby the influence women have over men; while Mill, though he rated this influence high, meant the term to be understood in a larger and political sense. Ruskin paid women the homage of calling them Queens, but he used the epithet metaphorically—they were queens over their husbands, their brothers, their sons. Mill used the term literally; he thought that they were singularly fitted to be sovereigns and rulers. "We know how small a number of reigning queens history presents, in comparison with that of kings. Of this smaller number a far larger number have shown talents for rule, though many of them have occupied the throne in difficult periods. It is remarkable, too, that they have, in a great number of instances, been distinguished by merits the most opposite to the imaginary and conventional character of women. They have been as much remarked for the firmness and vigor of their rule as for its intelligence. When to queens and empresses we add regents and viceroys of provinces, the list of women who have been eminent rulers of mankind swells to a great length."

Mill further adds that even in Asia, where women are kept in such seclusion and with so few advantages of society or learning, whenever women have been appointed legal regents of a kingdom during the minority of the heir, they have shown a quite remarkable capacity for government. From this he proceeds to argue that women should not be excluded from the office of Prime Minister. Doubtless it would be only women of exceptional ability who would be competent to fill it, as it is only men of great ability who are selected; but, once grant the ability, and the high administrative skill of women, coupled with their acknowledged power of intuition and keener insight into character which would help them to select the best adapted candidates for the various offices in their gift, should make them, as Prime Ministers, not only the equals of men, but their superiors.

HERBERT SPENCER.

In April, 1872, Herbert Spencer commenced a series of papers in the *Contemporary Review* "On the Study of Sociology," which was afterwards published as a volume of the International Scientific Series. A considerable part of one chapter is devoted to the consideration of "The Comparative Psychology of the Sexes." In his opinion, men and women are as mentally unlike as they are unlike bodily. "Just as certainly as they have physical differences which are related to the respective parts they play in the maintenance of the race, so certainly have they psychical differences similarly related to their respective shares in the rearing and protection of offspring." Women, he thinks, have an instinctive love of the helpless, and consequently a keener sense of pity. Men, on the other hand, have a stronger sentiment of justice.

Moreover, mind is largely the result of the acquired experiences of our ancestors; and as, in the days of barbarism, the experiences of men differed widely from those of women, "the weaker sex has acquired certain mental traits by its dealings with the stronger." "The men of the conquering races which gave origin to the civilized races were not only powerful and courageous, but aggressive and intensely egoistic—were men in whom the brutal characteristics were dominant." Clearly, among women living at the mercy of such men, those who succeeded most in pleasing would be the most likely to survive and leave offspring. Hence has arisen that power of intuition, the tact, and the keen insight into character which they have to such a much greater degree than men. To some extent this insight into character may explain the fact that many of our best novels are written by women. Again, in women there is a greater awe of power, a keener admiration of authority, both political and ecclesiastical, than in men, which has probably arisen from their consciousness of helplessness in the uncivilized days. It was only the strongest men of their own tribe who could protect them from the ferocity of the men of other tribes. The gods of savage nations are largely deified ancestors; hence superstition and all forms of dread of the supernatural—which women, as a rule, possess in greater degree than men—may probably be traced to this same feeling of helpless dependence that must have so persistently oppressed them in the days of barbarism. Death throws a halo naturally round those we love, intensifying in imagination the good qualities they possessed when among us. And thus the strong man, gratefully appreciated for his services by women who had benefited by them, might easily grow to be worshipped by them when imaginatively endowed with supernatural powers of protection after his death.

(To be continued.)

HE UNDERSTOOD.

The Guatemalan minister, as he was leaving a recent reception in Washington, said to the man who called the carriages: "Call the carriage of the Guatemalan minister. You understand: the Guatemalan minister." "Yes, sir; understand perfectly, sir," he replied, and then shouted, "The carriage for the watermelon minister!"—Christian Register.

OLD MAIDS.

RUTH CAMERON.

I WISH the coming generation of women would try amid their more spectacular reforms to abolish the term "old maid."

Impossible, you say. Not at all.

How do it?

Simply by ceasing to say old maid when you mean "unmarried woman," and by teaching children to do the same.

I don't believe there is a phrase in the language that has caused as much heartache and shame as those two words.

Show me an unmarried woman between 30 and 40 who wouldn't rather be called a scold, or a slattern, or an egotist, or almost anything, rather than an old maid. You can't.

One hears a good deal said about women marrying for a home. I don't believe so many women marry for a home as marry to keep from being called old maids. And I don't wonder, for the term "old maid" no longer means simply an unmarried woman. In its travels down the centuries it has picked up such unpleasant suggestions of angularity and unlovedness that the most independent woman might shrink from such a designation.

There are plenty of women who by their disagreeable characteristics do deserve such a term of reproach as old maid has grown to be, but they are not all on one side of the altar by any means. I know several married old maids and I know several unmarried women who radiate that love and womanliness which we are apt to associate with the married state.

It is the insinuation that one has never been loved that makes the term old maid most cruel.

I used to have a school teacher who always explained to each entering class the distinction between an old maid and a maiden lady. An old maid, she said, was one who had never had an opportunity to be married, while a maiden lady was one who had had an opportunity and for some reason declined it. The way in which she would always insinuate that she belonged to the latter class most of us thought funny, but it wasn't. She was in all other things a sweet, retiring woman, and this pathetically bold attempt to escape being called an old maid showed with what horror the term inspired her.

If every one would only come to realize that unmated does not necessarily mean unloved and would set about abolishing that diabolical term old maid, there might be more of the lesser happiness in the world for those poor women who have somehow missed the greatest happiness of all.

And wouldn't that be worth while?—*Quincy (Ill.) Daily Journal.*

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PROF. FOSTER'S "FUNCTION OF RELIGION."

—:0:—
BY B. F. UNDERWOOD, QUINCY, ILL.
—:0:—

BACON tells us that "some books are to be tasted, others to be swallowed, and some few to be chewed and digested." The writer of this article has given a few hours to chewing portions of a book now much talked of, and, although no ill effects from indigestion have thus far been experienced, more time may be needed to test the intellectually nutritive value of the work.

The conclusions of a thinker and scholar on any subject to which he has given years of study are always valuable. They are not to be regarded as finalities and we may hold them as open to objection even on essential points, yet they may help to clarify the subject and to enable us to arrive at the truth. No real thinker asks us to adopt his theories, except so far as they appeal to and satisfy our reason. All that he has a right to expect is that intellectual hospitality and that fair consideration to which all candid convictions are entitled.

Among those who have recently been brought prominently into the limelight, by the publication of their religious views and by the storm of criticism which has resulted, is Prof. George B. Foster, professor of the philosophy of religion in the University of Chicago and author of "The Finality of the Christian Religion" and "The Function of Religion in Man's Struggle for Existence."

The latter work has subjected the learned professor to a series of severe pummellings by his clerical brethren in the Chicago Baptist Conference which resulted recently in dropping his name from that association of ministers. But since the Baptists have no creed binding on all their churches, they have no official standard by which they can bring their heterodox brother minister to trial.

Prof. Foster writes like one who has strength and abundant resources, but is not aching to show the extent of his equipment. His scholarship

reveals itself as he proceeds to develop his theme and to comment on philosophies, doctrines, theories and assumptions.

With Prof. Foster religion is the willing and feeling life, not doctrine, not intellectualism. Religion is a natural sentiment and a natural force in the world. It was not artificially made nor supernaturally revealed. The human organism, psychically considered, generates organs and functions and equips itself with pleasure and pain sensations in order to orient itself, to employ objective things for its battle of self-preservation. Our vocation is to become men, to humanize all animal impulses and passions, to ennoble all that is rude and vulgar. No religion is wholly false, unless a child is a false man. Any claim of exclusiveness or incomparableness even for Christianity must be abandoned. Man fashions God (conceptually) in his own image and studies himself therein.

The man of to-day must think of religion as a creation of human nature or else be excused from further interest in the old problems of God, freedom and immortality. Orthodoxy identifies the petrified remains of religion with religion itself. Around faith no Chinese wall should be built. Doubt may signify not only a purgative, eliminative process, but a re-birth to a higher life. The first doubt is the awakening of the impulse to self-dependence. To see a pantheon become a museum, to feel that theologies are but the skeletons of religion means pain, but the tortoise cannot dwell in the dry shell which its father shed, but must grow a shell of its own—so must we. Religious faith must be transferred from tradition to the life that made the tradition. Each of our lives should be writing some line to become a part of the great Bible of Humanity. Though the name of Jesus should be forgotten, his influence in the world would continue. The risen Christ in the life of mankind is greater than any historic fact or religious dogma.

If Jesus were alive to-day he would probably turn away from the dead dogmas, meaningless customs and moribund churches and make a new future, create life, release the spirit and trust a God who lives and loves to-day.

Such in brief is the position of Prof. Foster. It is not strange that many of his brethren dissent from his thought.

BURNING HIS OWN HOUSE.

The Roman Catholics of St. Cyril, Man., have taken six years of hard work to raise money to complete their parish church, and the 8th of July was named as the day for holding a big feast in honor of the dedication. But the people seem to have reckoned without their new tenant's consent, for on the very day on which they were to have installed him in his new house he caused—or permitted—it to be burnt to the ground! We have no doubt they will raise money enough to build a new "God's house" before another six years have elapsed. In the meantime, we suppose, their lord will continue to live in the old shanty.

CHRONOLOGY FOR JULY.

1. George Sand born, 1804; 1-3, Gettysburg, 1863; the Boyne, 1690; mine explosion at Rikovsky, Russia, 300 killed, 1908.
2. J. J. Rousseau died, 1778; Sir R. Peel died, 1850; Sunday Trading Bill riots (Bill withdrawn), 1855; President Garfield shot, 1881.
3. Paleario burnt, 1578; Sadowa, 1866.
4. U. S. Independence, 1776; seven killed and 2,624 injured in U. S. 1908 celebration; Barebone Parliament met, 1653; General Garibaldi born, 1807.
5. Algiers captured by the French, 1630; Wagram, 1809; Cecil Rhodes born, 1853; Kubelik born, 1880.
6. Huss burnt, 1415; Sir T. Moore beheaded, 1535; Sedgemoor, 1685.
7. J. P. Mendum born, 1811; Allies entered Paris, 1815.
8. Shelley drowned, 1822; Irish Land Bill rec'd royal assent, 1870; Pultowa, 1709; Royal Bank of Scotland chartered, 1727; \$5,000,000 fire at Boston, Mass., 1908.
9. Braddock defeated and killed, 1755; Australian Commonwealth Bill passed, 1900; Edmund Burke died, 1797.
10. John Calvin born, 1509; D. Rittenhouse died, 1796.
11. Oudenarde, 1705; Lalande born, 1732; Alexandria bomb., 1882.
12. Julius Cæsar born, 100 B.C.; Crimea evacuated, 1856.
13. Marat assassinated, 1793; Greeks deftd. Turks at Thermopylæ, 1822.
14. Bastille stormed, France declared limited monarchy, 1789; ex-President Kruger died, 1904.
15. Rembrandt born, 1603; Coomassie relieved, 1900.
16. Béranger died, 1857; Flight of Mahomet, 622.
17. Dumarsais born, 1676; Franco-Prussian war begun, 1870.
18. Thackeray born, 1811; Jane Austen died, 1817; Papal Infallibility declared, 1870.
20. Garibaldi defeats Neapolitans at Melazzo, 1860; Lissa (Italian naval defeat), 1866; Ireland declared itself independent, 1869.
21. John Tyndall born, 1820; Burns died, 1796; Ingersoll died, 1899.
22. Courtlandt Palmer died, 1888; Falkirk, 1298; Salamanca, 1812.
23. S. P. Putnam born, 1838; Jewish Disabilities Bill passed, 1858.
24. Gibraltar taken by Rooke, 1704; English take Fort Niagara, 1759.
25. S. T. Coleridge died, 1834; Earthquake in Naples, 6,000 killed, 1805.
26. Disestablishment of the Irish Church, 1869.
27. Bank of England incorporated, 1694; Talavera, 1809; Carducci born, 1836; Atlantic Cable laid, 1866; awful Typhoon at Hongkong, 1908; Killiecrankie, 1689.
28. Spanish Armada, 1588; Feuerbach born, 1804; Leigh Hunt died, 1859.
29. Adrianople nearly destroyed by earthquake, 1752; King of Italy assassinated, 1900.
30. Diderot died, 1784; D. Hartley born, 1705; earthquakes in Naples, 30 towns and 70,000 people destroyed, 1626; Revolution in France, 1830; Bismarck died, 1898.
31. William Penn died, 1718; Plevna, 1877; Jean Louis Riel, last survivor of the North-west rebellion of 1876, died in Winnipeg, 1908.

THE POWER OF PRAYER.

A man named Hooligan, or some such Oitalic cognomen, had a pair of splendid bay horses, one of which was stolen from him by an undiscoverable thief. Telling his woes and errors to his spiritual adviser, he confessed to harboring feelings towards the unknown thief that to some extent were sinful.

"Never mind," said the priest. "You pray earnestly and the thief will turn up. You will recover your horse and your peace of mind."

A week or so later the priest met Hooligan and asked: "Well, Hooligan, how have you prospered? Did you pray?"

"Did Oi pray, yer riverence?" rejoined Hooligan. "Sure Oi did for foor days stiddy, an' the murtherin' spalpeen cum back an' shtole the other wan!"

NEARLY HOPELESS.

A doctor came up to a patient in an insane asylum, slapped him on the back, and said: "Well, old man, you're all right. You can run along and write your folks that you'll be back home in two weeks as good as new."

The patient went off gaily to write his letter. He had it finished and sealed, but when he was licking the stamp it slipped through his fingers to the floor, lighted on the back of a cockroach that was passing and stuck. The patient hadn't seen the cockroach—what he did see was his escaped postage zig-zagging aimlessly across the floor to the baseboard, wavering up over the baseboard, and following a crooked trail up the wall and across the ceiling. In deepest silence he tore up the letter that he had just written and dropped the pieces on the floor.

"Two weeks! Hell!" he said. "I won't be out of here in three years."—*Everybody's Magazine*.

WHY GOD IS NOT EVERYWHERE.

The curé was putting the class through the catechism, and had explained that God was everywhere—in the house, in the orchard, in the wood, in the garret, etc.—everywhere, he meant, of course, where boys do mostly congregate to play their pranks.

"Pierre," he asked, "is God in your cellar?"

"No, Mr. curé," replied Pierre.

"But have I not just told you that God is everywhere?"

"Yes, sir."

"Then how can you say that God is not in your cellar?"

"Because, Mr. curé, we have no cellar!"

The curé was nonplussed for a moment, but he continued: "Well, that is one reason; but, my little Pierre, if you had a cellar God would be in it?"

"No, sir."

!!! "Why—"

"Because this morning I heard papa tell mamma that if he had a cellar he would fill it with potatoes!"—*La Pensée* (Brussels, Belgium).

If a God made this world, I would not like to be that God. The extreme misery in the world would break my heart.—*Schopenhaur*.

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Papa was about to apply the strap. “Father,” said Willie, firmly, “unless that instrument has been properly sterilized, I desire to protest.” This gave the old man pause. “Moreover,” continued Willie, “the germs that might be released by the violent impact of leather upon a porous textile fabric, but lately exposed to the dust of the streets, would be apt to affect you deleteriously.” As the strap fell from a nerveless hand, Willie slumped. —*Philadelphia Ledger.*

Henry Watterson says that the oddest and most humorous transposition of the types that ever came within his observation was in a New York paper that used to print its shipping news on the same page with the obituaries. One morning a long list of respectable names were set forth under the marine head, “Passed Through Hell Gate Yesterday.”—*Argonaut.*

“Father (angrily)—“ If my son marries that actress I shall cut him off absolutely, and you can tell him so.” Legal Adviser—“ I know a better plan than that—tell the girl.”—*Boston Transcript.*

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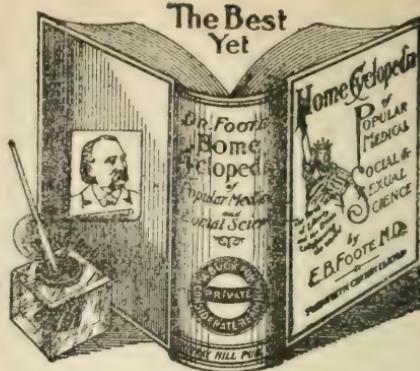
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FOLLY OF USING AUTHORITY FOR ARGUMENT.

Most people use names in place of arguments. They are satisfied to be disciples—followers of the illustrious dead. Each church, each party, has a list of "great men," and they throw the names of these men at each other when discussing their dogmas and creeds. Men prove the inspiration of the Bible, the divinity of Christ, by the admissions of soldiers, statesmen, kings; and in the same way they establish the existence of heaven and hell. Dispute one of their dogmas, and you will instantly be told that Isaac Newton or Matthew Hale was on the other side, and you will be asked whether you claim to be superior to Newton or Hale. . . . Most Protestants will cheerfully admit that they are inferior in brain and genius to some men who have lived and died in the Catholic faith; that in the matter of preaching funeral sermons they are not equal to Bossuet; that their letters are not as interesting and polished as those of Pascal; that Torquemada excelled them in the genius of organization; and that for planning a massacre they could not for a moment claim the palm from Catherine de Medici; and yet, after these admissions, these same Protestants would insist that the Pope is an unblushing impostor and the Catholic Church a vampire! The so-called "great men" of the world have been mistaken, in many things. Lord Bacon denied the Copernican system of astronomy, and believed to the day of his death that the sun and stars journeyed about this little earth. Matthew Hale was a firm believer in the existence of witches and wizards. John Wesley believed that earthquakes were caused by sin, and that they could be prevented by believing on the Lord Jesus Christ. John Calvin regarded murder as one of the means to preserve the purity of the gospel. Martin Luther denounced Galileo as a fool because he was opposed to the astronomy of Moses. . . . Volumes might be written on the follies and imbecilities of "great" men. Only a few years ago the really great men were persecuted, imprisoned, or burnt. In this way the church was enabled to keep the "great" men on her side. As a matter of fact, it is impossible to tell what the great

men really thought. We only know what they said. These great men had families to support; they had prejudices against prisons and objected to being burned, and it may be that they thought one way and talked another. The priests said to these men: "Agree with the creed, talk on our side, or you will be persecuted to the death." Then the priests turned to the people and cried: "Hear what the great men say!"

—R. G. INGERSOLL.

SUN-WORSHIP ONCE MORE.

Christian Science and Spiritualism seem coarse, crude, and commonplace beside the cults we get from the East. People, of course, must eat and drink and sleep in India as certainly as they do in Chicago or New York, but these vulgar necessities of human life are evidently by no means the be-all and end-all of existence for Orientals as they appear to be for most Occidentals. And perhaps we should not be surprised at this. People who live on two cents' worth of paddy per day are likely to have more time at their disposal for mental occupations—whether thinking or dreaming—than those who gorge themselves with beef and potatoes, beer and whisky, and other "face-feeders" to a value of fifty or a hundred times as much as the cost of a Hindoo's food. It is not wonderful, then, that religion assumes the all-important aspect it has among many Eastern peoples, nor that Sun-worship should flourish in a land where the sun's influence is so prominent. But it seems rather strange to hear of its advent in Montreal, where an Ice Temple is more suggestive of the worship of Boreas than of the sun.

But Montreal has had a visit from a priest of the new cult of Apollo, whose awe-compelling name is Dr. Otoman Zar-Adusht Ha'nish, and who came from Chicago with Mrs. Ellen Shaw to visit some Montreal friends of the faith.

Dr. Ha'nish is said to be the founder of the new Sun Worship, and is reverently spoken of as "The Master." That he should start business in Chicago shows that Chicagoans are sometimes engaged in other occupations than pork-packing, stock-gambling, and seeking shelter from the wind. And we suppose they see the sun sometimes. If they do, they are better off than the late Queen of England, who, after expressing her surprise that the people of India worshipped the sun, was told by an Indian prince, "Ah, but your Majesty has

never really seen the sun ! You cannot see the sun in England !"

For our part, we think, if we felt the need of worshipping anything at all, the sun would make a better god for us than any we have yet heard of. He is the universal Father ; and his only fault is that sometimes his own bounteousness in providing rain and wind overshoots the mark and "kills us with kindness."

"MAZDAZNAN," OR SUN-WORSHIP "RAZZLE-DAZZLE."

Mr. and Mrs. Hooper Mallet, of Villeneuve Avenue, Montreal, are the genial Sun Worshippers who invited a number of their friends to meet the "Master" and listen to his words of wisdom, and their drawing-room was crowded with a sympathetic audience, who listened for over two hours to the exposition given by Mr. Ha'nish of what he called "Mazdaznan," or Sun Worship lore. We have heard many Theosophical expositions, and cannot avoid seeing the similarities between them and Mr. Ha'nish's cult, and also the differences.

When all was ready, at one end of the room appeared a young man, tall, slight, delicate as a girl, garbed in a spotless white cloth costume with white silk facings and a diamond in his white silk tie. "Oh, isn't he perfectly lovely !" cried the ladies in chorus, as the dainty youth faced them. But he was not the Master ; only the private secretary and travelling companion of the Master, who immediately followed him, clothed gorgeously in a long white silk priest-like robe, a large golden image of the sun on his breast, and over all a crimson robe richly embroidered with gold. At first view he might pass for a youth of twenty, though he claims to be sixty-four years of age ; and he says he will never grow old—in spite of Weber's dictum, given to an inquisitive young lady, that living many years was the surest way to grow old—though he may pass through the transformation some people call death perhaps in another hundred years or so. The secret of longevity can be told, he says, in one word—Mazdaznan. This, we suppose, strictly interpreted, means, "Join my church." But we don't know, of course. If it means, "Follow me," its converts will have to be made by a present of an embroidered silk robe, as many converts to early Christianity are said to have been won by a gift of a white shirt after baptism.

FIVE HOURS OF MAZDAZNAN—AND STILL FRESH.

Listening to Mr. Ha'nish's two hours' address did not enable the *Witness* reporter to tell in a few sentences what Mazdaznan really is, but it begins like Theosophy—it is the religion behind all other religions. It is the rationale of religion, if it by no means reduces religion to reason.

"Cleanliness is next to godliness," we were told at school, and cleanliness is the first dogma of Mazdaznan. "Keep the body immaculately clean inside and out," and if the Fourth Dimension enables us to turn inside out, this may be an easy job. Mr. Ha'nish showed how finger-nails could be polished so as to have the appearance of being varnished.

Right breathing is necessary, and when Jesus told his disciples to "pray without ceasing," he didn't mean exactly what he said, but he meant that they were to repeat the Lord's Prayer without stopping except at the end of each line of the original blank verse. If these rules are followed, the Infinite will manifest itself in the body, and life will be a rounded whole, a continual felicity, into which neither sorrow, failure, nor disease can enter.

This all seems as easy as Christian Science or Spiritualism, the only essentials apparently being faith and cash.

When you have heard Mr. Ha'nish explain immortality—how we have lived eternally in the past, perhaps on the sun, perhaps on Neptune, Sirius, or Arcturus, and so on—you will possibly be prepared to hear that men possess twelve senses, not merely five. Intuition and Conscience are two of the new ones ; the others will be named later, we suppose.

Conscience is the Infinite speaking through us, and if we only obey it implicitly all will go well with us. We are afraid we cannot become a Mazdaznanite, for we cannot subscribe to this dogma. Our conscience may be the Infinite guiding us, but if so our infinite guide is a mighty poor one. It cannot know much about the conditions surrounding frail humanity. So foolish are the ironbound customs of society and so brutal and ignorant are policemen and judges, that the most honest men who follow their conscience are often landed in jail.

A NEW NEW TESTAMENT EXEGESIS.

Three hours were spent by a select company at the supper table, during which Mr. Ha'nish answered many questions

concerning "Christ" and his alleged miracles, upon some of which he threw a new and startling light.

When Jesus said : "Thy sins be forgiven thee. Take up thy bed and walk !" it was the flowery Oriental way of saying to a faker : "I've found you out. Get !" Of course the faker "got," his bed being only a camel robe.

When Jesus fed five thousand people with five penny rolls and two sprats, an Eastern custom prevailed, according to the etiquette of which the host was required to offer food and the guest to refuse it. The fishes in this case were two honey-cakes called "fishes" in the East, which were broken into pieces and passed around, each taking a piece and passing it on. In this way the five thousand were "fed." But how does this explain the alleged fact that they were "filled," and that twelve basketfuls of fragments remained ?

Three hours of this sort of razzle-dazzle left the Master as fresh as a daisy, and as ready to explain the mysteries of Sun Worship as well as those of Christianity as he had been at the start of his five hours' exercises, and we are left to marvel at the mental weakness of decent and educated people which permits them to waste their time over such arrant balderdash.

Great is the mystery of religion, and greater still the folly of all attempts to infuse a modicum of reason into it. Indeed, the more reason the more folly seems inevitable in religion, until the breaking point is reached on one side or the other ; and this is seen no more conspicuously than in the efforts of some Freethinkers to retain "god" in their evolutionary cosmogony. Well may the preachers laugh at men who try to make religious people exercise their reasoning powers.

THE GREAT MISSIONARY FRAUD.

There is probably no department of Christian propagandism which is such a dangerous and unmitigated fraud as that which passes under the name of "missionary work," whether in the home or in the foreign field. So far as we can judge, from beginning to end—from the collection of funds to their distribution—it is not a whit more moral or less criminal than the variety of fraudulent schemes that lead men to Sing Sing or Joliet, Kingston or Penetang. In its best and least offensive aspect, it is the fertile producer of canting hypocrites and mental degenerates. It may induce a few so-called "heathen"

to profess conversion—for a consideration; but in the process it will have corrupted a crowd of young men and women, who might be earning a decent living at the plough tail or on the dairy farm, but who are induced by their teachers to undertake the impossible task of turning Mahomedans and Confucians into Christians, and end usually by becoming self-seeking and money-grubbing parasites.

We do not believe there is a single case extant of an intelligent Chinaman, Japanese, or Hindoo who has become an honest convert to Christianity, or who, if pressed, would admit himself to be a Christian for anything else than business or policy. What else can be expected when we know that many among our own neighbors profess Christianity for the same reason?

Our remarks are fully justified by the published reports of the missionaries themselves and the missionary societies, the admissions of which, often quoted by us, show what a hollow mockery the whole business is; and they receive additional emphasis from some articles recently published by the *New York American* regarding the missionary work among the Chinese in that city. In one of these Viola Rogers says:

"A talk with a 'free lance' missionary worker, who requested that her name be withheld, but whose work among the white women of Chinatown is known by every white and Chinese in the entire section, convinced me that the missionary work of women with the Chinese is WITHOUT RESULT, EXCEPT DISASTROUS ONES TO THE WOMEN THEMSELVES."

It is all very well for the Toronto people to say that no such case as that of Elsie Sigel could occur among the 300 women who teach English grammar and Christian theology to the Chinese riff-raff from Canton and Shanghai, but we cannot believe that the Chinamen and Canadian women of Toronto are a whit more moral than the Yankee women and Chinamen of New York. No decent body of men and women would permit the present system to be continued for a moment, and no self-respecting or reputable woman would take part in it.

CHINESE MEN AND WHITE WOMEN.

It is a curious outcome of this missionary business that the efforts of the missionaries have now-a-days to be devoted to the rescue of the white women who have fallen victims to their association with the Chinese; and it is a curious commentary

on the alleged civilizing effects of Christianity that, though the women make no pretence of loving the "Chinks," they like them better than their own men, because the Chinamen generally treat them with kindness and respect and very seldom with that brutality so often the portion of the wife of a white Christian. One of the girls was asked : "Why do you stay here? Do you like it? Are you afraid of these Chinese?"

"Like these Chinese pigs!" the girl replied scornfully. "I hate them. I detest them. But the 'dope' [opium] makes you forget. I like the dope; it keeps me from having the blues. Every time I begin to think of home, and of my school days, and of my mother, I get the blues; but I don't keep 'em long if the pipe isn't empty." And in reply to other queries she said : "The Chinese feed us well and keep the opium supplied, but they are so jealous that it makes life unbearable, and yet, though they are jealous, I have no fear. That Sigel girl must have done something terrible to cause Leon to strangle her. It seems so unlike the Chinks."

The whole story of Viola Rogers and the "free lance" missionary proves not only the utter impotency of Christianity to "convert the heathen," but its futility as a moral influence or as a restraint upon the lapsing of young Christians into practical paganism.

"WHY CHRISTIANIZE THE CHINESE?"

This question was put by Miss Helen Clark, who conducts the Helen F. Clark Mission, 195 Worth Street, who had previously said :

"The pictures I have seen of young, foolish, frivolous-minded white women deliberately egging the Chinese Bible students on to dangerous flirtations makes one shudder over the results. I will tell you plainly that the Chinese do not need conversion so much as the white women of Chinatown need it, and many of the women missionaries need it more than the circles of Chinese young men whom they fawn upon as they teach from the word of God. The only work for white women to do in Chinatown is with white women. The Chinese men do not need it, and no one knows this better than the would-be missionaries. HYPOCRITES THEY ARE, ALMOST IN EVERY INSTANCE, I WOULD SAY."

After describing the easy way in which many young white women allow themselves to begin the opium habit that finally lands them in Chinatown, and showing that this is due to the

girls themselves and not to any aggression on the part of the Chinese, Miss Clark continued :

" If the Chinese are to be Christianized, let the men do it. White women have no business mixing up with Chinese men. I say this deliberately, not hysterically. I have worked in this quarter seventeen years. I have always urged that it is folly for women to attempt these things. I have seen homes wrecked and women ruined in the attempt. Elsie Sigel's life ended in a terrible tragedy, but there are many women tottering on the edge of just as fearful an abyss. Death is not so bad as other things that are going on in this section right now, and the WOMEN MISSIONARIES ARE INVOLVED AND RESPONSIBLE. The Chinese do not go out of their way to ruin white women. THE WHITE WOMEN GO OUT OF THEIR WAY TO TEMPT CHINESE MEN. SEX IS THE ATTRACTION BEHIND THE BIBLE PRETEXT."

The same remarks apply, we believe, to a good deal of what crops out so often in the churches. It is the idle lives led by the preachers and the opportunities afforded them in the exercise of their "sacred" offices that lead to so much immorality among the preachers ; and their lapses would not excite much surprise or condemnation were it not for their pretensions to moral training and superior goodness. What seems clear is, that the women are always ready to meet the parsons at least half way.

THE MISSIONARY MADNESS OF THE NINETEENTH CENTURY.

To the historian, the Missionary Craze of the Nineteenth Century will be a curious sociological and psychological study, taking its place between the various phases of superstition and the broad field of criminology. On its active side, it is a compound of the ethics of the bogus mine stock-broker, the political grafter, and the religious fanatic ; on its more passive side, it depends upon the gullibility of the ignorant masses and the cupidity of the professional collectors. Eliminate the percentage and rake-offs of the collectors and the salaries and perquisites of the officials, clerical and legal, and the query of the free-lance missionary would meet with an instant response :

" Why try to Christianize people whose religion is as moral as ours? Let a Chinaman live up to his faith, and I don't think a white missionary need worry about his hereafter."

As with all other fakerisms, the proximate as well as the ultimate effect of the great missionary fake is to undermine the honesty and the faith of both the missionary and his victims. It generally converts the honest missionary into a

hypocritical or cynical parasite, whose only object is to secure a good round sum on which to retire ; while the "native" is debauched in both body and mind, losing faith not only in all religions, but in all morality. The missionary may know how to pull a tooth or give a dose of quinine, but his religious training destroys any chance of his acquiring those ethical principles which alone can save humanity.

SUPERSTITION, THE " RELIGIOUS INSTINCT " IN MAN.

"Habit becomes second nature," we are told ; and we think it is equally as true that in man, what we term "religion" or "superstition" is the result of those inherited predispositions and that training in the habits and customs of our more or less civilized society which have taken the place of the inherited habits which in the lower forms of life have been termed "instinct." The fact is clear, that the higher in the scale of life a race stands, the more helpless at birth are its offspring and the greater their ultimate development.

We look upon the almost universal prevalence of superstition—or religion—in the world to-day as the natural correlative of this physical feature of life ; and its counterpart may be seen in the persistence of all kinds of pseudo-science, witchcraft, and mythical folk-lore. Stories of magic and mystery permeate all classes of society, becoming part and parcel of the infantile mind even at the mother's breast, setting at defiance all efforts of scholars to exorcise them. Even when men have attained a generally rational conception of the cosmos, they frequently retain superstitious notions that largely vitiate their more rational conceptions.

Such men may be looked upon as mental infants born into a new world, who have been so obsessed by the old notions that they can but partially grasp the fundamental principles of the new ones.

GOLDWIN SMITH'S 86th BIRTHDAY.

Goldwin Smith is a man who may be placed in this class. On the occasion of his 86th birthday, August 13th, he was the object of much not altogether unmerited laudation, both in private letters and in newspaper comments. And yet he is but the shadow of what he might have been had he been less entangled in the toils of the prevailing superstitions.

With a keen intellect, a broad command of language, a not inept tongue, a good presence and a pleasing manner, Goldwin Smith should have been a guide to any community among whom he lived. And yet what has been his position among Canadians? What is it to-day? On any important occasion his opinion is sought, and is made a feature of in some of the newspapers; but it is safe to say that his opinions show that his reputation depends upon just the same foundation as that which for so many ages supported the Delphic Oracle—that is, popular ignorance and superstition.

Asked about the policy of Canada, he overlooks Holland, Sweden, Switzerland, even Britain herself, and recommends annexation to the United States as our manifest destiny. He could see no other way than to follow the advice of Jesus: "Agree with thine adversary quickly, or you may be put into jail." If Canada did not join the States, she must inevitably be swallowed up by some bigger power.

As to the Higher Criticism, it is no doubt in the main true, but are we not in danger of loosening the moral and religious bonds that save society from anarchy?

The existence of an Omniscient, Omnipotent and Benevolent God is negatived by all we know of the evil in the world, but have we not science, art and literature, civilization, good laws, protection for our property, and the institution of marriage? Whence these, if not from some source superior to man himself?

Evolution seems undeniably true, but can Evolution explain everything, and could Evolution have evolved itself?

Materialism is a great fact, but may there not be danger in following crude Materialism too far? Is it not possible that there are indications of the existence of a spiritual world and of the immortality of man? Let us not hurry.

Morality at the present day seems weakening, but is it not in danger of a total collapse if we destroy its ancient religious sanctions? And what sanctions has Evolution to offer us in place of the old ones?

By all means let us seek truth, but may it not be possible that we may allow the truth to carry us too far?

With multitudinous repetitions these are the main items of wisdom that Toronto's Philosopher of the Grange has dished up to his fellow countrymen during the last two decades, and we can only ask, What is the real value of education? when

we find a man like Goldwin Smith, with all the advantages of a university training, with wealth and leisure, wide reading, historical research, and experience, able to "read, mark, and learn" the lessons of modern science and philosophy, and yet come to such lame and impotent conclusions upon them.

Perhaps Goldwin Smith's chief claim to immortality will be based on the fact that he was for many years the leader of the Toronto Charity Organization Society, unless, when he does "pass over," as the Spiritists say, he sends some "Guesses" from Summerland.

THE SUPERSTITION OF "INTELLIGENCE" & "PURPOSE" IN NATURE.

One form of the superstitious instinct may be seen in the survival, even among writers known as rationalists, of the "Design Argument," once held up as the strongest theistic proof, though now admitted to be a complete fallacy. This fallacy now takes the form of "purpose" or intelligence in nature. Works on science often have references to the manifest purpose of certain developments. More than fifty years ago Darwin had to refer to his own use of the term, explaining that in using it he had no intention of imputing the work of design or purpose to any outside being or power, but simply to describe the observed adaptation of organism to environment. But many writers use it to-day with the full intention of implying the existence of some conscious "cosmic mind" or "infinite intelligence" which directs and controls all things. Such notions seem to us to be as bad as those of the old theology. They are essentially the same as those of the savage who, when he sees a stone fall or a tree shake, imagines that it is possessed by a little devil that compels it to go through its performance.

If we conceive the human mind as capable of an unerring logical process, it surely would need more facts than are at present available to enable it to reach beyond the region of phenomena and produce a residuum of unaccounted-for inferences out of which must necessarily be evolved a universal or "cosmic" mind or conscience. At its best, such a mind is no more than an inference with the very flimsiest foundation, and it is contradicted by all the facts at present available.

It was a true instinct that led the church to defend itself by appealing to miracles as attesting its authority. While the

people will believe in miracles and mystery the church is safe. When they wake up to the truth of the universality and immutability of natural law, they will send the church and its mystery-mongers to perdition. They will see that universal law excludes all gods and all miracles, for gods subject to law could not upset law, and would not have the means of manifesting their existence ; and miracles, purpose, cosmic minds, and all other mental obfuscations incidental to ignorant efforts to explain the inexplicable will necessarily disappear.

The would-be rationalist who thinks he finds a "god" in Nature, and who, while asserting that "Nature is God," insists upon the real existence of a "Supreme Being," is simply using language corresponding to that of a Methodist exhorter or a Salvation Army captain, who knows just what his "Gawd Almighty" intends to do with people who don't join his church and subscribe to its funds. "Supreme Being" is only another form of words with identically the same meaning as "Gawd Almighty" or "Almighty Individual," and is just as idiotic.

THE SPANISH REVOLT.

The recent outbreak in Spain justifies the opinion we have more than once put forward—that there is more prospect of rapid Freethought progress in the Latin countries hitherto the strongholds of clericalism than in the generally more advanced Protestant countries. The policy of total repression which has invariably characterized the Papal power must bring its own Nemesis. The venality and immorality of the priesthood and its oppression must inevitably lead to its undoing, even though the bulk of the people retain their religious beliefs. Flesh and blood will stand almost anything from men supposed to have supernatural authority ; but let that support be once shaken, let the modern notions of human right and justice be grasped by even a small minority of intelligent men, and as in France and the Spanish American colonies, the end must come in a sudden outburst.

As Protestantism itself was mainly a protest against Papal abuses, so the French Revolution was directed chiefly against the tyranny and exactions of a corrupt court and aristocracy, supported and aided by the church. After nearly a century and a quarter the people of France are still chiefly Catholics, and a not inconsiderable portion of them would fight to the

death for the Pope if the opportunity arose and a great leader should call upon them.

When Voltaire returned to Paris, and was lionized as no man yet had ever been, it was not because he was recognized as the arch-enemy of religion. It was as the brilliant man of letters and the brave champion of the poor and oppressed that he was honored. The time was not yet ripe for any sort of philosophical opposition to supernaturalism.

In Spain, little has been known of the workings of that detestable institution known as the Society of Jesus, but we can form some opinion concerning them from what has been seen in the Philippines, where the Spanish priests and friars have disgraced humanity by their immoral lives and their oppressive exactions from the Filipino people. It is an eternal dishonor to the great American Republic that it has allowed its power to be used to return these Romish priests, with added power and wealth, to the positions from which they had fled before the anger of an abused people. And this in spite of indisputable evidence as to their true character given before a Congressional Commission.

Can we be surprised that, under such circumstances, Communism in France and Anarchism in Spain should be among the most pronounced of the products of the awakening of the masses? It is a noteworthy fact, however, that the recent outbreak at Barcelona was mainly directed against the priests and nuns, the churches, convents and monasteries—those hot-beds of debauchery and intrigue.

THE RACE FOR FREEDOM—TEUTON V. LATIN.

It has long been a trite remark that the progress made by the slow, phlegmatic, and law-abiding Teutonic races was of a more solid and permanent and beneficial character than that made in fits and starts by the more excitable and vivacious peoples of more southern climes. The remark seems to be in actual process of being tested at the present time, and, so far as it has gone, the result seems likely to negative it, and to show that it is only an evidence of egotism and provincialism akin to that of Westerns when they compare their Christian civilization with the civilizations of ancient or modern peoples who never heard of Jesus or Jehovah.

The great Madrid Freethought Congress which was held

some seven or eight years ago, and which was dispersed by the Government forces on its second or third day of meeting, should have shown the Spanish Government that Freethought was becoming an important factor in the national life, and that the Pope's estimate that he had lost continental Europe was correct.

If the Congress did not mark the actual end of Papal supremacy in Spain, it at all events gave notice that that end was rapidly approaching ; for not only was it the largest such meeting held up to that time, but it was attended by many of the most prominent doctors, lawyers and scientists in Spain, as well as by many members of the Cortes. And there have been several popular outbreaks since then that prove the rapid spread of anti-clerical notions and a determination to achieve the national freedom.

Many people hoped that the young King of Spain with his British wife would have exercised some restraint upon the clericals, but this it would seem he has not done. The Bourbons and Hapsburgs never learn except under compulsion.

There have been many revolutions in Spain during the past century, but until the last few years they have all been military or political. The recent revolt has been quenched in blood, but it will soon be followed by others which will annihilate Papal dominance in civil affairs. Then the three great Latin peoples will be far in advance of those of Germanic origin.

The reason is not far to seek. With more outward show of freedom, the Protestants have been sunk fully as deeply in the slough of bigotry and intolerance as the Catholics, the only difference being that the Catholics have had their thinking done for them by the priests, while the Protestants have done their thinking for themselves and have worked themselves into a worse state of mental befogment than the Catholics were ever in.

And not only is this the case in matters theological, but in politics and social customs the Teutonic nations are far less advanced from the ideas of feudalism than the Latins. This is particularly true of the smaller German States. Among the English-speaking peoples, even in the great American Republic, the universal worship of titles and subservience to "the powers ordained of God"—official authority and wealth—prove how deeply ingrained are the slavish ideas that have been handed down with the religious ideas of the Bible. It

would almost seem to be the fact that a bloody revolution is the one thing needed to awaken the people to a due sense of their rights and their duties. Without it, owing to conflicting interests and diverse ideals, the organization necessary to carry out any radical reform seems impossible. Some attempt is being made just now in England at such reforms, but the religious element is still too pronounced to allow us to hope that the most important reforms of all, and which have already been achieved in France and Italy—separation of church and state and secular education, which are really the foundation of all other useful reforms—will soon be attained in Britain, or even in the United States, where they are supposed to exist.



Mad Murdock.

TRYING TO CHEAT GOD.

HE was one of these people who make boast that they are open to conviction, and who will reject or accept what is offered for their consideration, according to the nature of the evidence.

I said, "one of these people," because many people lay claim to unbiassed liberal contemplation of a subject who are unfit mentally for clear and honest discussion of any subject. Thus he above mentioned when introduced to me as a brother Agnostic :

"Happy to meet you, Mr. Murdock, but while I am as much an Agnostic as anybody and don't believe half the lies that have been told about religion I wouldn't go so far as to say that I don't believe some of it."

"Do you believe the other half?"

"What I meant is just this: you and I can't prove there is no future life with its rewards and punishments, but for all that there may be, and I feel that my case is better than yours, because if I believe there is and there should be no such state of things I lose nothing, but if there should happen to be such places as hell and heaven I have a better chance than you," etc.

This fellow don't know whether there is a God or not. He does not know whether there will be a system of rewards and punishments or not, but he thinks it safer to believe it. Does he know what belief is? If he does, then he must entertain the idea that God does not know as much as he lays claim to. This is the kind of fellow who will pick the loser in a mayoralty contest, and go up to the winner the morning after and say: " Didn't we do it, Mr. Mayor? Of course you were strong enough to

win anyway, but I thought it was no time to take chances, so I just did my level best. It wasn't much, of course, but I know of over fifty votes I turned for you," etc.

That's all right when working a mayor, and perhaps the healer may get his job ; but fancy him when the roll is called and the books are opened in the court of heaven.

"Call John Smith." And after a few shouts in the court room and corridor by some of the sanctified bluecoats John Smith appears with a sickly smile and a nervous twitch at the southwest corner of his nether lip.

"John Smith, you are charged with unbelief in us, and in our word, in our power, in fact, you doubted our very existence. What have you to say ?"

"Well, if your lordship will let me explain, we have heard so many yarns and theories we find it hard to know what it is safest to believe, but as between—"

"Drop that. You talk like an alderman when making ready to sell out the public interest. How do you plead ?"

"Oh, I always believed, because the Bible says 'He that believeth not shall be damned.' So I used my reason, as Paul did when he said : 'If the dead rise not, then is Christ not raised, and if Christ be not raised, your faith is vain.' So you see I used my reason and decided to profess in case the story—"

"Reason ! Reason like Paul ? Paul reasoned like a rabbit. Paul meant well enough, but he was ever trying to square his faith with his reason, which is a deadly sin. You ask the Pope of Rome, and he'll tell you that reason is useful in the arts, necessary in science, in agriculture, in mathematics, in every worthy effort of life from sociology to soap-making, but never in matters of faith. But you ! You don't ever reason ; your powers of reason would hamper a hen. You wouldn't make a good living stealing squabs. You thought to flim-flam the Father, bunco steer the Son, and hand it out to the Holy Ghost. A clumsy forger you, yet there is a certain ability in you, for you have succeeded in fooling the greatest fool that ever 'scaped the fire, for you would not burn. Away with It !" and the God of thunder turned to the next page.

"Where, sire ? To hell with Huxley and the rest of them ?"

"Nay, not there ; Huxley deserves hell, but Huxley is a man, for he laughed in my face. We could not thus insult a noble enemy, lest we do injustice. Besides, the master of the stokers is a bit huffy ; if we sent him this Thing he might order a lock-out and shut down the works. Let me bethink. Eureka ! Give It thirty eternities in the outer void where there is naught save Itself, and naught to do save trying to cheat Itself."

OUR NATIONAL SIN.

Sin in the abstract is, according to the priest, want of faith in what is sanctioned by authority. We use the word "sin" for convenience, meaning by the term that which does violence to what we call our sense of right. There are many forms of violence to our moral sense—we use the word "moral" for want of a better—that are forbidden by the priest, and which Secularists heartily join the priest in banning. But we join issue with the priest when he credits want of faith with sin. Sin comes by faith rather than by want of it, because faith comes of fear.

"He that believeth not shall be (damned) condemned," says the latest trimming of the Book of Books, which should be rightly called the Jungle Book, wherein is neither path nor guidance, light nor compass, and turn where we may there are naught but grinning goblins and will-o'-the-wisps to lead us into impossible sloughs.

How, with fear as the result of an unreasoning authority for our guide, is any noble deed possible?

The same sloth, weakness and fear that causes us to accept the authority of the cleric without question will produce weeds, vermin and decay in the nation, the home, and in the individual head. Unbelief in the buncombe of the bishop is widespread and will become universal outside of the insane, but fear of losing their favor, fear of others insane through fear, fear of the finger of scorn, fear of offending a foolish friend, affects us on every side. Fear of the cold makes this man steal a coat, fear of honest toil makes the infinitely greater knave steal a railroad or a constituency. Fear of want in a world of thieves makes this fellow bow among other knaves and, under the eye of one of the fish hawks of Fudge, Fables and Formulas, say: "Lord, I believe; help thou my unbelief," and a week after the gospel tent is struck the new convert, having learned to say, and being frightened into half believing, "Thou God seest me," may be expected to put his hat on the knob of his office door that prying eyes may not look on his methods of finance.

Fear, and fear alone, is our national sin, and until it is put away no good and noble thing, from the killing of a weed to the killing of a scheme of robbery in the councils of the nation, is possible.

MARY'S ANIMAL SHOW.

Mary had a little lamb—
"Twas Persian—on her coat;
She also had a mink or two
About her dainty throat;
A bird of paradise, a tern,
And ermine made the hat
That perched at jaunty angle
On her coiffure, largely "rat."

Her tiny boots were sable topped,
Her gloves were muskrat, too;
Her muff had heads and tails of half
The "critters" in the zoo;
And when she walked abroad, I ween,
She feared no wintry wind;
At keeping warm, 'twas plain to see,
She had all nature "skinned."

—Lippincott's.

A CHRISTIAN VIEW OF EVOLUTION.

[The following letter, giving a view of Evolution from the standpoint of a believer in the Bible, appeared with Mr. Underwood's editorial reply in a recent issue of the *Quincy Daily Journal*.]

Editor of The Journal:

Commenting in an article in your May 26 issue on a Chicago judge's views regarding evolution, in which he holds that evolution is a system of atheism, you say the judge does not know enough about evolution either to oppose or expound it; that he is not able to state its principles accurately; that he knows nothing about the cumulative proofs on which the theory is based; and that if he had gone through the works devoted to it he would know that the conception is based on a mass of evidence simply irresistible.

Well, of course you know all this to be so, which together with other things you say in this connection, raises in me a suspicion that I may be "disqualified by ignorance from discussing the subject," whether I do or do not "declare that evolution is a mere *a priori* conception." I imagine, however, that if it were declared to be a mere *a posteriori* conception (though this is all Greek to me) the results would be the same: imagination and guesswork, in so far at least as concerns Darwin's theory.

You say "evolution is in no way atheistic;" that "it does not deny religion;" that "it shows that religion is an element of human nature;" that it teaches "the manner in which it (religion) has been developed as one of the greatest forces of the world;" and that "advocates of evolution are among the most able and consistent defenders of religion."

Well, perhaps this is so, in a sense. But you understand that much of what you say as above quoted is held to be true or false according to one's understanding of the theories of evolution and religion. That is, according to one's light, religious beliefs and prejudices regarding these subjects. And I take it that religion, as you understand it, the kind of religion you accept, believe and advocate, is the kind that evolution develops; and such a religion is no doubt "ably and consistently defended by advocates" of the evolution theory. But such a religion is not the orthodox Bible religion, which not a few even intelligent people still believe in. Judged by orthodoxy, evolution religion is rank atheism.

This, mind you, I say regarding Darwin's theory; for I am myself in a sense an evolutionist, always have been, was so even before Darwin ever thought of his "Origin of Species" or "Descent of Man."

By inference at least, the Bible teaches evolution. Jacob, as Laban's shepherd, some 1750 years B. C., understood this theory when he placed rods with peeled streaks in them before the flocks and otherwise bred for color to the discomfiture of his uncle. But in this there is no warrant for believing that Jacob ever thought of evolving camels from cows or sheep from goats. The evolution of varieties within a species is a demonstrable fact. But I affirm without fear of successful contradiction that no positive proof of the evolution of a distinct species, from another species, or any

other source, has ever been discovered. If I am rightly informed Darwin himself, who was honest if anything, acknowledged and said that notwithstanding all the research he and his co-workers had made or could make, "the missing link" was still missing.

Referring to the Darwin centennial you say "it has a most profound meaning for the great mass of intelligent people, as indicating the great revolution which has taken place in the conceptions of men." Yes, there are, always have been, and I suppose always will be many otherwise intelligent people whose conceptions of religion are anything but sound in doctrine.

But I fail to see wherein the Darwinian theory has been so great a blessing to mankind, or has revolutionized the conceptions of the masses in any very material or essential sense. Infidelity is infidelity, whatever form it may take. And I don't see that it matters much whether a man goes to hell by the Ingersoll, the Darwin or other like route. The results are probably the same.

I have no more thought in this of converting you, than I suppose you had in your article of converting me. Archimedes could not lift the earth because he could not find any outside footing to stand on. And so it is in this case. There is no common grounds for us—no grounds or basis of argument either will accept as sound or valid proof against his theory.

Our object then in this may be said to be a comparing of our views before all, and a conferring with those of our own beliefs with the view of encouraging and strengthening them in what we believe to be the only true creed and course leading to the greatest fruition of life.

What then is the Darwinian theory? It seems that Darwin's opinion was that man is descended from a quadruped having pointed ears and a tail. And that his theory is that any given order or species of beings is the result of evolution by natural selection from a lower order. And that the natural law of the survival of the fittest ever insures in the transition a tendency toward a higher order or species of being, than which nothing could be more atheistic.

You say "evolution does not exclude the operations of divine power from the activities of nature."

It is not very clear as to just what Darwin's theory of divinity was. In this his evolution theory led him logically into deep waters—waters, I think, he failed to fathom in a way at all satisfactory. Many of his followers, I believe, hold that nature (whatever that may be) is the creator and preserver of all things.

The fact is that when men reject the Bible, the only true and authoritative source of knowledge regarding the origin and destiny of man and things, they find themselves adrift on a shoreless sea, without rudder, sail or compass, driven hither and thither by every wind of doctrine. And such, necessarily driven from one opinion to another, flatter themselves that they are thus making progress—developing in science, knowledge, understanding; whereas, the fact is, excepting perhaps in the matters of science, but certainly in the more weighty matter of the destiny of man, for want of any stable anchorage in this, they are irresistibly driven from pillar to post in a vain search for something tangible and satisfactory.

J. R. LITTLE.

EVOLUTION DEFENDED.

BY B. F. UNDERWOOD, QUINCY, ILL.

EVOLUTION is too large a subject for discussion in a newspaper. During the last fifty years a vast amount of literature relating to it has come into existence, and to that should the inquiring student go for the pros and cons as to the "origin of species" and cognate subjects.

A newspaper worker's chief business is to present the news of the day, with such comments as may be of general interest. Reference to theories, scientific, religious, etc., must be brief and incidental merely. The newspaper writer must write, or, as the editorial writers of *The Journal* do, dictate their articles rapidly, briefly, and with little opportunity for referring to books or for revision or supplementation; and what they present cannot, of course, equal in accuracy or fulness a scientific treatise.

But Mr. Little, a good friend of *The Journal* and a lover of the truth who has the courage of his convictions, desires to combat evolution in these columns and we give him space in this issue for that purpose. He criticizes an editorial which appeared in *The Journal* some weeks ago. Read what he says. The writer of that editorial without any disposition to antagonize Mr. Little's religious views contents himself with some comments on "species" and the proofs of evolution.

The old tests for species are worthless. "Species," it used to be said, include animals that are fertile with one another, and when animals, supposed to be of the same species, proved to be infertile, it was said that they were of different species. Now, we know that there are all degrees of fertility between different species. Hybrids, the offspring of different species, are often fertile with the parent stock, and sometimes, but more rarely, among themselves. In the vegetable kingdom, fertility among hybrids is very common. As a rule, crosses between what are regarded as distinct species of animals prove infertile, but frequently these hybrids can reproduce their kind, while known descendants of a common ancestor, belonging to the same species, according to the old definition, can no longer breed with their cousins. This is true of the rabbits of Porto Santo that descended from European stock nearly five hundred years ago.

The proof that great changes may occur in species even in a short period of time under radically changed conditions, is illustrated by the results of the experiments of the Russian scientist, who found that certain crustacea occurring in the brine of salt vats, when the brine was weakened changed to a different species, and that when the water was gradually freshened still further, the changes became so great that not merely different species, but a distinct genus (*branchipus*) had been evolved.

The conception of a species, it has been said, varies with a number of individuals bearing a resemblance to one another. Lamarck, the great French naturalist, thus defines a species: "A species is a collection of similar individuals, which are perpetuated by generation in the same conditions as long as their environment has not changed sufficiently to bring about variations in their habits, their character and their forms." Darwin's investigations early led him to regard varieties as incipient species, or as species in the process of formation. Wallace, too, one of the greatest living naturalists, says that local varieties are the first step in the transition from variety to species. Change of environment, soil, climate, etc., necessitates change of movement and structure. The absence of light in caves has modified or destroyed the visual organs of animals, made them pale, colorless, and transformed the species in a hundred ways from the forms of their ancestors. Temperature has a similar effect.

The facts of variation in forms of plant and animal life are indisputable. Every portion of the body is subject to variation, in wild as well as in domesticated animals. There is no limit to which variation can proceed in successive generations. Jacob's breeding for color, mentioned by Mr. Little, illustrates the effect of environment on pre-natal conditions. But Mr. Little should understand that variation is not evolution; it is only one of the factors of evolution. Given variation, heredity and changes in environment, going on through hundreds of thousands and millions of years, organic evolution, that is, the transmutation of plants and animals, follows as a necessary result. The animals whose variations enable them to adjust themselves to the changes in the medium in which they live are the ones that survive, and these survivors transmitting their characteristics to their descendants, and the descendants being subject to similar variations through indefinite periods, we must expect to see the ancestors and the descendants that are separated by many thousands and millions of years, as widely different as are the creatures of different species, genera and types.

As Huxley observes, "hundreds of thousands of animal species, as distinct as those which now compose our water, land and air population, have come into existence and died out again." Is it supposable that there have been hundreds of thousands of special creations at intervals throughout the time represented by the fossiliferous rocks, or that by modification and descent later species have been evolved from earlier ones, while some low forms of life with unchanged environment have persisted with but little change?

Of course, animals of complex structure, and widely divergent, are never fertile with one another. The divergence is the result of ages of variation and heredity which cannot be overcome in a moment. Persons who ask: Why do we not see camels changed to leopards or lions to tigers? do not

understand the first principles of evolution. Such a change is impossible, and if effected would be a greater miracle than that of turning water into wine. The complex forms of life are the products of innumerable modifications extended through ages, and the plants and animals thus evolved, of widely different structures and habits, never unite in propagation—there are no miracles in evolution.

We cannot see changed, from one species to another, in a lifetime, forms of life that are the products of changes extended through thousands and millions of years. If such sudden transformations were possible, then, evolution by variation and heredity would be an unfounded conception. Such objections to the transmutation of species as those of Mr. Little, although conclusive in his mind, have not the slightest validity from the standpoint of science. They belong to the same class of objections as do those sometimes urged against the theory that the earth is round and revolves around the sun. The negro preacher's doctrine, "the sun do move," is just as valid as Mr. Little's objection that one species is never changed into another. In each case the statement is an *argumentum ad ignorantium*.

Study the conception accepted now by the scientific world and taught in our higher universities, instead of keeping fifty years behind the age and repeating the worn-out, threadbare objections which had their origin in ignorance and misconception before the theory was established on an inductive basis, by an appeal *a posteriori* to the indubitable facts of science—of homology, embryology, palaeontology, the distribution of plants and animals in space and time, geology, botany, psychology, philology and all other sciences that relate to biology or life on this planet.

Once the geological record was so defective that it was referred to in disproof of evolution. Now the number of fossils showing changes of species and genus and relationship by descent, with animals widely different of a later period, are so numerous that evolutionists are constantly appealing to the geological record. Links that were "missing" have been found by thousands, and palaeontologists, who deal with the forms of extinct animals, stand by the zoologist who finds evidence of transmutation in the structures of animals that are now living.

In the struggle for existence it is among the closely allied species that the contest is most strenuous and that the weakest, or least fitted to survive, are wiped out. Thus there is a tendency for species to become extinct, and for the gaps to be widened. The wonder is not that we have so little, but so much direct evidence of descent afforded by fossils. When an animal dies, the probabilities are enormously against geological preservation of its bones, yet the gaps are continually being filled up by geological discoveries.

Darwin spoke of the imperfection of the geological record, but he gave reasons why it was imperfect, and predicted that it would, in the future, furnish evidence by the discovery of intermediate forms in confirmation of organic evolution, and but a few years later began those researches in the United States by Marsh and Cope, and in Europe, India, South Africa and Australia by other naturalists, which brought to light a multitude of forms of distinct animals and birds, and every palaeontological find has fallen into its proper place in the evolutionary system, not a single discovery having tended to discredit the great conception of the natural origin of species.

Of the transformation of one species into another, in the past, there is abundant evidence, slight reference to which only is given above. This is shown in the record of rhinoceroses, crocodiles and horses, for instance. In the case of horses, all the stages are seen between the four-toed Eohippus of the lower Eocene and the three-toed Anchitherium (Miohippus) of the Miocene to the single-toed Pliohippus of the Pliocene and the horse and zebra. Not only are seen the successive steps in the evolution of the structure of the feet, but in every phase in the development of the teeth, which to the palaeontologist has a much more profound significance than appears to one who is unfamiliar with the subject. Although hundreds of thousands of years have elapsed since the descent of the single-toed horse from the three and four-toed horses of the Eocene age, yet among modern horses appear individuals in which the three or four-toed condition is seen as a reversion of the ancestral form. Such hereditary revivals of past forms and traits, known under the name of atavism, are indications of a genetic relationship between animals, past and present, of widely different species.

What is the meaning of these vestiges?

Many animals point their ears and move them in different directions. In man the muscles by which this is done are of no use, but they still remain in a "rudimentary" form, and in some individuals they can be used to move the ears forward and backward. To man's ancestors these muscles were useful, doubtless. Did God create man originally with useless organs? There are whales that shed their teeth before they are born, and there are animals (like the dugong) that have teeth which never cut through the gum. Were these useless structures "made," when they serve no purpose, or are they vestiges of ancestral life?

Embryologists find evidences of evolution in the prenatal development of animals, and physiologists find evidence in the multitude of vestiges discovered which point to a condition of life in which the reduced organs were once in a state of normal activity. The embryologist asks, why do the higher animals pass successively, in an abridged form, through all the stages of the lower animals?

How is it that all the bones in man's skeleton can be compared with the corresponding bones in the monkey, bat or seal, the brain, the most important of all the organs, following the same law, that "for the skull, no less than for the skeleton in general, the proposition holds good that the differences between man and the gorilla are of smaller value than those between the gorilla and some other apes."

The physiologist asks, Why do animals have rudimentary organs or parts which serve no purpose but which are of use in the lower animals? Why does man, for instance, have over a hundred structures, including a third eyelid and ear-moving muscles, in vestigial form in his body, if he has not some kinship with the animals in which these parts are in use? And the homologist asks, why are all the animals of a type formed on the same general plan? Why are the wing of a bat, the flipper of a seal, the foreleg of a horse and the arm of a man constructed in the same general way?

Does Mr. Little believe that the deterioration of life, under supernatural direction, would be more proof of divine power and wisdom than the orderly evolution of life from lower to higher conditions under natural law, i.e., law so perfect that it does not need to be amended, or suspended by any special interventions by the Being of whose will the law is constant expression?

We do not see why the tendency toward higher orders of life, under natural law, is "atheistic." Many theologians even cite the fact as evidence of the direction of the evolving cause by a Supreme Intelligence.

As a matter of fact, the survival of the fittest does not mean necessarily the survival of the best. It means the survival of those forms the most fitted to a changing environment. If the environment is changing in ways that favor higher life, the forms that survive will be improving forms, but if the environment is deteriorating, then the survival of the fittest will be the survival of the lower forms, and we have cases of degeneracy, as is illustrated by classes of animals that have lost the power of locomotion, or sight, with nothing remaining of them but the vestiges of the organs which no longer exist.

Mr. Little is opposed to evolution because he thinks it is in conflict with the Bible. Yet many Bible believers accept the theory and maintain that it is perfectly compatible with their religion.

Robert, the small son of Mr. Brant, has recently acquired a stepmother. Hoping to win his affection, this new parent has been very lenient with him, while his father, feeling his responsibility, has been unusually strict. The boys of the neighborhood, who had taken pains to warn Robert of the terrible character of stepmothers in general, recently waited on him in a body, and the following conversation was overheard: "How do you like your stepmother, Bob?" "Like her! Why, fellers, I just love her. All I wish is I had a stepfather, too."—Woman's Home Companion.

THOUGHTS OF A THINKER.

—:0:—
BY T. DUGAN, ALBANY, N.Y.—:0:—
VI. DREAMS.

I WILL now call your attention to what the Christian religion is based upon, according to the gospels themselves. Those gospels are the only authority that can be produced to uphold the idea that such a person as "Christ" ever existed. Men, called theologians, time and time again have written what they term "The Life of Jesus Christ;" but, although their books contain hundreds of pages, no two of their stories are alike, and I would like to ask, where did they get their data? Outside of Matthew, Mark, Luke and John they cannot be found, unless you like to fall back upon those gospels which, at the Council of Nicea, were rejected upon the ground that they were false.

All trinitarian religions in the East have similar holy-books about their divinities, which contain histories of the mothers and fathers of saviors, and more particularly in Egypt, from which source really Christianity sprang. Christianity embraced the theories of the Greek Plato in reference to the immortality of the soul, and also the idea of the resurrection of the body as held by the Egyptians, and which the mummification of the bodies of their dead sufficiently prove.

In addition to all this, the Christian religion is based upon a dream—the dream of a carpenter named Joseph, and this is the only evidence that has been produced; it all depends upon that dream and the visit of the angel with the message to Joseph in that dream.

Dispute or disprove the reality of that dream, and the whole mass built upon it tumbles into a heap of rubbish. Here is science for you. Think of it!

Who believes in dreams now? Suppose you had a case in court, and, in order to substantiate your claim, put on the stand your sole witness, who, when asked what he knew about it, answered: "It was revealed to me in a dream. An angel told me so." I ask, what would be the consequence? This is just how it stands in reference to the testimony of Joseph.

How do dreams originate? what are they based upon? what are they made of? I will try and explain what science has to say upon that subject. In the first place, no person ever dreamed of an American Indian previous to the discovery of America. Why? The Indian existed, then why was it that his image never entered the thoughts of any European before the discovery of America? Simply because no European was conscious that such people existed—the image of an Indian had never been

impressed upon the brain of an European. That is the reason. But just as soon as he was once seen, or even heard of, or his picture was seen or heard of, just so soon his image was imprinted in the cells of the European brain. Once impressed, it could be recalled and present the image to consciousness either asleep or awake. It don't make a bit of difference what the object may be that we see : that object is registered in our brains ; and until it is seen or heard of it will never be registered.

If you go to a photographer and have your picture taken, you will see him take a piece of glass and insert it in his camera. He then places you opposite it, and eventually withdraws the plate of glass. Subsequently he develops it in his dark-room, and your picture is complete—an exact likeness of you throughout, not a speck missed. If you had examined the glass before it was placed in the camera, you would have seen that it was covered over with some kind of material, but there was no image upon it. When placed in the camera, the rays of light, coming from the sun and striking your face, carried your image to the lens of the camera, and through it to the plate of glass, forming your image upon it.

The brain is made up of myriads of cells, each cell imperceptible to the eye without the aid of a microscope. Each cell is a living being in itself. It is born, produces new cells, transfers to them its very nature, and dies ; and so it goes on during our lives. Our entire body, bones and all, is made up of similar cells, and we individually originate from cells, termed germ-cells. Each cell has its own particular work to do, and all, combined and in communication with each other, form one great community, which we term our body, the activity of which we term our mind, or soul. This grand *machine*—for it is nothing else but a machine, the product of evolution—gives forth its various forms of action, no two exactly alike. From its varied operations come forth our Shakespeare, Shelley, Burns, Byron ; our Fulton, Stevenson, Watt, Ampere, Volta, Faraday, Tyndall, Edison ; our Copernicus, Newton, Bruno, Galileo, Herschell, Humboldt ; our Descartes, Spinoza ; our Darwin, Spencer, Wallace, Huxley, Haeckel ; our Franklin, Morse, Marconi. Each of those men did his particular kind of work, each according to his inherited and acquired nature. You now can conceive that every man has something in him that differentiates him from every other man, and that it is folly to endeavor to make all men think alike upon matters beyond man's comprehension.

To agree upon anything, the thing must be a demonstrated fact. When so demonstrated it is evident to our intellect, and needs no force or compulsion to ensure its acceptance. It is what is false which demands its acceptance upon "faith," or, in other words, without proof.

(To be continued.)

ON THE MENTAL QUALITIES OF WOMEN,

As Viewed by some Distinguished Masculine Thinkers
of the latter half of the Nineteenth Century.

BY CONSTANCE E. PLUMPTRE, IN "LITERARY GUIDE."

III.

W. E. H. LECKY.

In 1896—nearly a generation after the publication of the book last under discussion—Mr. W. E. H. Leckie, the author of the "History of Rationalism" and other well-known books, published a political work called "Democracy and Liberty," an entire chapter of which he devotes to what he calls "Woman Questions." He was born in 1838, and was consequently some years younger than the youngest of the writers we have been discussing; and thus, by the time that he had arrived at manhood, the era of the decadence of women had passed away. Their emancipation was already mooted, and he must have been familiar with arguments for and against the movement advanced on both sides with such zeal, and occasionally with such bitterness. A writer on philosophical subjects—for even his historical studies were prosecuted from the philosophical standpoint—and somewhat a philosopher by natural bent, I should judge, his review of the whole movement is singularly interesting. By temperament he was little likely to throw any romantic or sentimental halo over the question. But quietly and somewhat cautiously as he summarizes the gradual development of the movement for the emancipation of women, he avows that "to me, at least, it seems to be almost wholly good." He affirms that very few of the apprehensions of the opponents of the movement have come to pass. Women have not become immodest or unsexed, and the intellectual woman does not neglect her domestic duties nearly as much as the frivolous woman. "What would the generation of Hannah More have thought of an age in which ladies would be found mingling with male students at university lectures and examinations; appearing with perfect composure as lecturers and speakers on public platforms. studying freely and canvassing openly questions that lie at the very foundations of religion, science, and philosophy?" he asks; and then adds: "Perhaps the only thing that would surprise them more would be the quiet, inoffensive, ladylike persons who do these things."

Nor must I forget to note that his historical studies had led him, as other historical studies had led John Stuart Mill, to form a high opinion of the administrative ability of women. "Very few sovereigns in modern European history can be placed on a level with Isabella the Catholic, or Catherine of Russia, or Maria Theresa of Austria." "Who can question the administrative powers of the female founders of the great religious orders of the Dark Ages; of the abbesses of many vast and prosperous convents; of the many women who, in more modern times, have presided with eminent skill over great houses, created or managed great industrial

undertakings, or wisely governed great charitable organizations?" And then Lecky proceeds to ask: "How many fortunes wasted by negligence or extravagance have been restored by a long minority under female management? And where can we find in a large class a higher level of business habits and capacity than that which all competent observers have recognized in French women of the middle class?"

Probably some of my readers are mentally exclaiming, in the words of the immortal Mrs. Poyser, in reply to Bartle Massey's diatribes against her sex, "God Almighty made 'em to match the men;" and will argue, with much truth, that good, bad, and indifferent are to be found in both sexes. Yet, since we are most of us apt to judge of persons as we find them, and as the experience of no person is precisely that of another, let me, in briefly reviewing the opinions of the great thinkers we have discussed, give my own very limited experience.

First, then, as regards Buckle. My experience differs from his, in that I have not found women to be more deductive than men. Nor does it seem to me that the average woman occupies herself with ideas, while the average man occupies himself with facts. It appears to me that average people of both sexes occupy themselves with facts—the men with sport, or the making of money, or success in their various professions; the women with housekeeping, or dress, or gossip. My more thoughtful friends of both sexes—those of an introspective nature—occupy themselves with ideas—with ethics, with philosophy, and the spiritual side of religion. I agree, however, with Buckle that women have finer tact and insight than men.

(2) Is my experience the same as Ruskin's concerning the influence women have over men? Yes. A woman generally creates the mental atmosphere of the home, and few men are entirely independent of their surroundings.

(3) Is my experience the same as Huxley's, that women are neither better nor worse than men, but only weaker? In some of their qualities, yes; in others, no.

(4) Probably all my readers will agree with me that John Stuart Mill's deserved reputation for industrious research and great accuracy should lead us to accept his opinion as to the high administrative ability of women to which he had been led by his historical studies.

(5) Does my experience lead me to hold, with Herbert Spencer, that women have a keener sense of pity than men, while the latter have a higher sense of justice? To a certain extent, yes. Yet I have known some men of exceedingly compassionate nature, and some women cold and unsympathetic. Speaking generally, my experience is that men are more just than women, being less subject to caprice, though I have known some women with a keen sense of justice. I have already said, when discussing Buckle, that the women I know have greater insight into character and keener intuition than men; and Spencer's explanation thereof by the inherited experiences of our ancestors seems to be borne out by the facts. When to this tact and power of concealing the feelings are added unselfishness and great affection, a very beautiful female character is the result. Doubtless most of us are familiar with women who, for the sake of others, have skil-

fully concealed great mental or physical suffering. But, alas ! this power of hiding the feelings has a baneful side to which Spencer has not alluded. " Give me any wickedness but the wickedness of a woman," says the writer of *Ecclesiasticus*, probably from some terrible experience of his own. And this supremacy in wickedness arises, I think, from her greater power of dissimulation. A bad man may be as callous and as unscrupulous as a bad woman ; but the art that conceals art she possesses in greater degree, and to that extent she is the more dangerous. To come to quite recent days, I doubt whether any man could have succeeded in deluding astute men of the world as Madame Humbert deluded her victims with her " phantom millions." On this wise Huxley's assertion, that the qualities of woman are weaker than the qualities of man, seems disproved by the facts.

(6) Is my experience the same as W. E. H. Lecky's as regards the financial and administrative ability of women? Entirely. Where I have known one woman mismanage her property I have known at least six men do so, not from vice or lavish extravagance—for my male acquaintances are mostly of the steady, domesticated order—but from foolish investments, or from inborn incapacity to adapt expenditure to income. It came as a surprise to J. S. Mill to find that even Eastern women made able regents ; and it has often surprised me to find that it is not intellectual women alone who are competent to manage their own financial matters. A woman who in all other respects would be described as of small mental ability, whose reading is entirely confined to novels, and whose conversation is wholly of small personalities, can yet adapt her expenditure to her very small income in a way that would baffle the average man. Doubtless, when unaccompanied by higher qualities, the daily practice of small economies is somewhat narrowing. The cheese-paring widow or spinster is often the reverse of attractive. But given mental ability, and the broader outlook and sense of responsibility that generally grow with the exercise of authority, and I believe that this instinctive knowledge of how to make a little go a long way must be of extreme service to her. " A stitch in time saves nine " is a favorite maxim with the careful housewife ; and we may be sure that she who succeeds in nursing her son's property back to prosperity during his minority will not allow the soil to deteriorate for lack of manure, or the walls to decay from lack of paint. She distinguishes between the essential and non-essential in expenditure.

(To be concluded.)

SATISFIED TO STAY OUT.

An old darky wanted to join a fashionable city church, and the minister, knowing it was hardly the thing to do, and not wanting to hurt his feelings, told him to go home and pray over it. In a few days the darky came back.

" Well, what do you think of it by this time ? " asked the preacher.

" Well, sah," replied the colored man, " Ah prayed an' prayed, an' de good Lawd he says to me, ' Rastus, Ah wouldn't boddern mah haid about dat no mo'. Ah've been tryin' to git into dat church mahse'f for de las' twenty yeahs, an' Ah ain't done had no luck.' "—*Christian Register*.

SECULAR THOUGHT.

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CHRONOLOGY FOR AUGUST.

1. . Slavery abolished in British colonies, 1834; Nelson's victory at the Nile, 1798; Fernie, B.C., wiped out by fire, 1908; Lamarck b., 1744.
2. . Actium, 31 B.C.; Blenheim, 1704; London & Blackwall Ry. opened, 1841.
3. . Dolet burnt, 1546; Condillac died, 1780; Columbus's first voyage, 1492; Eugene Sue died, 1857.
4. . Barons defeated by Henry III. at Evesham, 1265; Shelley born, 1792.
5. . Massacre at Lachine, 1689; Li Hung Chang visited Q. Victoria, 1896.
6. . Worth and Saarbrück, 1870; Tennyson born, 1809; Ben Jonson died, 1637; Charles Southwell died, 1860.
- 7-9. . Thermopylæ, 480 B.C.; Berzelius died, 1548; Candahar taken, 1839.
8. . Ten Mile-end (London) guardians and ex-guardians sentenced for "grafting," 1908; Dryden born, 1635; Canning died, 1827.
9. . Pharsalia, 48 B.C.; Moleschott died, 1822; G. Higgins died, 1833.
10. . Madame Du Chatelet died, 1849; Gensonné born, 1758; Greenwich Observatory founded, 1675.
11. . Colonel R. G. Ingersoll born, 1833; London Imp. Confer. closed, 1902.
12. . Helvetius died, 1800; Burnouf born, 1801; Peace between U.S. and Spain, 1898.
13. . Contract let for Ontario Hydro-Electric transmission line Niagara to Toronto, 1908; Lavoisier born, 1743; Goldwin Smith born, 1823.
14. . Metz, 1870: George Combe died, 1858.
15. . Maréchal born, 1750; Sir Walter Scott born, 1771.
16. . "Peterloo" (Manchester Reform riots), 1819; Wündt born, 1832; battles around Metz, 1870; Ben Jonson died, 1637.
17. . Frederick the Great died, 1786; Karl Schott born, 1820.
18. . Gravelotte, 1870; Dr. Jo. Wild, the Anglo-Israelite preacher, died in Brooklyn, N.Y., 1908; Rev. Robt. Taylor, the "Devil's Chaplain," born, 1784; Island of Montreal acquired by the Sulpicians, 1663.
19. . Béranger b., 1780; Günnet b., 1823; Delamdre d., 1822; Balzac d., 1850.
20. . The clipper Dunbar wrecked near Sydney, N. S. W., only one person saved, 1857; Schelling died, 1855; W. M. Call died, 1890.
21. . Michelet born, 1798; Horace Seaver died, 1889; Vimiera, 1808.
22. . Battle of the Standard, 1138; Bosworth Field, 1455; International "Red Cross" Convention signed at Geneva by the delegates of all civilized nations except the United States, 1864.

23. Duke of Buckingham assassinated, 1628; great fire in Constantinople, 1500 houses burnt, 1908; Cuvier b., 1769; Treaty of Prague, 1866.

24. St. Bartholomew Massacre, 1572; Theodore Parker born, 1810; the Czar's Peace Manifesto issued, 1898.

25. Michael Faraday died, 1867; Joseph Hume died, 1776.

26. Crécy, 1346; Körner died, 1813; W. Denton died, 1883.

27. Hegel born, 1770; Abner Kneeland died, 1884; Algiers bombarded, 1866; Zanzibar bombarded, 1896.

28. Goethe born, 1749; Tolstoy born, 1828.

29. H.M.S. Royal George sank at Spithead, over 600 drowned, 1782; Locke born, 1623; Oliver Wendell Holmes born, 1809.

30. Mary Godwin Shelley born, 1797; Guy Patin died, 1672; Pievna, 1877.

31. Sedan, 1870; Helmholtz b., 1821; Lasalle d., 1864; Candahar ret., 1880.

THE NEW FRENCH MINISTRY.

The sudden collapse of the Clemenceau Ministry led many to think that the French Republic was in a perilous condition, but its successor, with M. Briand at its head, is evidence that the principles which it has cost the French people so much to establish are not likely to be given up. The new Premier, M. Briand, was Minister of Instruction in the Government which completely secularized the public school education, eliminating all references to supernaturalism in the text-book. It was under his vigorous and able leadership that the law was passed compelling all religious bodies which desired to carry on their business in France to comply with the law regulating such communities, and which caused so many of them to emigrate to England and America. Mr. Briand is a leader of the Socialist party, and an attempt to discredit him was made, when the law referred to was passed, by asserting that he said: "We have put God out of the schools; we must now kick Jesus Christ out of the country." M. Briand is too cautious a man, we think, to have made such a remark, which there is little doubt was invented by a Jesuit, who would naturally treat any ill done to himself as an injury done to his master Jesus. M. Briand knows as well as anybody that, though it was not impossible to excise the words "god," "hell," etc., from school books, and to prevent religious teaching in the schools, it would be an impossible task to make the people forget their gods or to turn Christians into Freethinkers. That is a work of time.

It is a remarkable fact that the late French Premier, M. Clemenceau, like the present Premier, is a Freethinker, and we believe a majority of the members of the Ministry are also Freethinkers. While this excites no ill feeling or prejudice against them, except, of course, among the extremists in the church party, see what a different state of affairs exists in England. There, though several members of the Cabinet are known to be Liberals in religion as well as in politics, so deeply dyed in orthodoxy are the masses

that these men are compelled to assume the appearance of conformity, and treat as just the sentence to imprisonment of a man on a charge of "blasphemy" in publicly jeering at the mysteries of the Christian religion. Why, France is a century ahead of England in religious freedom.

Book Notices.

THE COMMON-SENSE BIBLE TEACHER. No. 3, July, 1909.
Quarterly, 25c. ; \$1.00 per year. St. Paul, Minn. : C. L. Abbott.

Mr. Abbott shows no sign of flagging in the good work he has begun. The present number contains a translation of Paul's First Epistle to the Corinthians—a book perhaps more useful to the Christian world than any other book in the Bible. In the discussions with correspondents regarding many of his renderings, which certainly seem strange after the peculiar and stilted language of the old versions, Mr. Abbott has decidedly the best of the argument; and he accompanies his text with notes containing the opinions of many of the most prominent scholars confirming his views. The resurrection of the dead and "speaking in tongues" are two of the subjects dealt with at length in a very interesting series of notes. On the former subject here is a striking note on 15 : 35, "But some may ask, 'How will the dead be raised? and what sort of a body will they have?'"

"35. The Greek gibes levelled at the resurrection in the time of Paul may be inferred from those which worried Augustine : 'They come against us with such scoffs as these : Whether of the abortive births will have any part in the resurrection?.....Of what height and quantity shall men's bodies be then?.....Besides, we make a question (say they) whether man shall arise with all the hair that ever the barber cut from his head. If he does, who will not loathe such an ugly sight? for so likewise must it follow that he have on all the parings of his nails.But if he does not rise with all his hair, then it is lost, and where are your Scriptures then? Thus they proceed unto fatness and leanness.Then pass they to deformities, as monstrous births, misshapen members, scars and suchlike; inquiring with scoffs what forms these shall have in the resurrection. For if we say they shall be all taken away, then they come upon us with our doctrine that Christ arose with his wounds upon him still. But their most difficult question of all is, whose flesh shall that man's be in the resurrection, which is eaten by another man through compulsion of hunger?' (City of God, bk. 22, ch. 12.) Paul's answer is, that the resurrection body will have none of those things because it is not the same body—it is an ethereal body. But for Augustine, who believed in the physical resurrection of Jesus, with his scars, etc., the objections were indeed formidable."

The words of the Emperor Julian, addressed to the early Christians,

seem amply justified : " Literature and the Greek language are naturally ours, who are worshippers of the gods ; illiterate ignorance and rusticity are yours, whose wisdom goes no further than to say ' Believe ! ' " . And they seem to be equally well justified when speaking of the Christians of our own day.

Although, as we have said, Mr. Abbott's translation strikes one as being rather coarse and " slangy," that is chiefly due, we believe, to the character of the one to which we have been accustomed. The great question is, is it a fair presentation of the Greek copy ? And on this point one is bound to consider Paul's own statement as conclusive, that he was not a cultured scholar. To give a " literal " translation into modern English would be an impossible task, and the only result of such an attempt would be a mass of unintelligible jargon. As well might one attempt to translate Paul into the language of Chaucer, and then expect us to understand it.

This number also contains some photographic views of the walls of Jericho recently unearthed—walls that fell down at the sound of the rams' horns, but are still standing. They show signs of having been breached at some time by battering rams—which perhaps were the originals of the Biblical rams' horns !

The next number will contain a translation of the 2nd Epistle to the Corinthians.

WHAT WAS DONE TO GEORGE.

The head of a big firm of contractors was walking round the premises, and stopped to converse with old George, a stableman.

" Well, George, how goes it ? " he said.

" Fair to middlin', sir," George answered. " Fair to middlin'." And he continued to rub down a bay horse, while the other looked on in silence. " Me and this 'ere hoss," George said suddenly, " has worked for you sixteen year."

" Well, well," said the boss, thinking a little guiltily of George's very low wage. " And I suppose you are both pretty highly valued, George, eh ? "

" H'm ! " said George. " Both of us was took ill last week, and they got a doctor for the hoss, but they just docked my pay ! "—*Tit-Bits*.

THE RETURN OF HUBBY.

A husband and wife ran a freak show in a certain provincial town, but unfortunately they quarrelled, and the exhibits were equally divided between them. The wife decided to continue business as an exhibitor at the old address, but the husband went on tour.

After some years' wandering the prodigal returned, and a reconciliation took place, as the result of which they became business partners once more. A few mornings afterwards the people of the neighborhood were sent into fits of laughter on reading the following notice in the papers.

" By the return of my husband, my stock of freaks has been permanently increased."—*London Tit-Bits*.

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A new parson was doing duty in a rural Yorkshire church. After morning service the clerk said to him: "So ye call 'em 'Saums,' do ye? Noo, we never knew what to make o' that ere P.' We allus called 'em 'Spasums.' "

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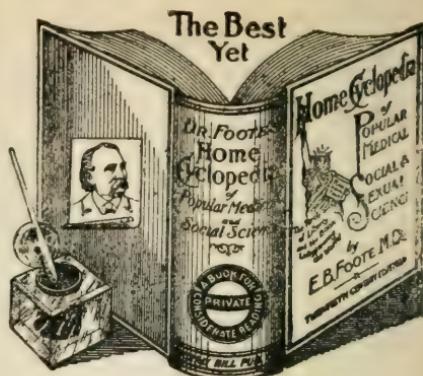
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"Not me. I has hearn 'um comin' but dey wuz too slow ter ketch me."

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THE INFIDELITY OF PREACHERS.

It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of any other crime. He takes up the trade of a priest for the sake of gain, and in order to qualify himself for that trade he begins with a perjury. Can we conceive anything more destructive to morality than this?

—THOMAS PAINE, in "*Age of Reason*."

THE CREATION : SEPTEMBER 16-17, A.M. 1.

The Jewish New Year reminds us—otherwise we should have forgotten it altogether—that just 5,670 years have passed away since "God created the heaven and the earth." How many times have we asked the unanswered and unanswerable question : "Where was God before he made a place wherein he himself could live?" we do not know, but that is only one of the many idiotic problems that confront a man who sets himself to the task of seriously defending the existence of a God, a Supreme Being, or any similar notion.

The Jews are a deeply religious people, and even many of the Jewish Liberals and Freethinkers of our acquaintance still retain some of the absurd theories of the orthodox Jews. The laws of Moses, they think, have preserved the health and the racial purity of the favored people, who are destined to teach the nations how to live, and who will become the dominant people of the world. Those who have noticed the condition of the different breeds of Jewish and other European immigrants on and after their arrival will perhaps be better able

than the immigrants themselves to appraise such claims at a true valuation.

We need not, however, miss the amusing side of the Jewish—now the Christian—sacred story. When time began 5,670 years ago, according to Genesis i., though the “evening and the morning were the first day,” the fiery orb that makes the day was not created until the fourth day! Possibly this may have something to do with the peculiarities of Jewish chronology. It will be remembered that when Charles Bradlaugh was discussing the question of the Resurrection with Rev. Dr. Baylee, the latter asserted that the Jewish practice permitted any period extending over more than twenty-four hours to be calculated as three full days. Thus, if Jonah was swallowed by the whale at 5 p.m. on Wednesday, and was vomited or otherwise ejected by the whale at 7 p.m. on Thursday, Jewish practice would reckon that he had been three days and three nights in the whale’s belly.

“AND THE EVENING AND THE MORNING WERE THE FIRST DAY.”

You see, time beginning at the end of a period when there was no time, it is easy to understand how the Jews got into a muddle in their chronology. It is wonderful, indeed, that they have kept such an accurate count of the years since the good Bishop Ussher with a big butcher’s cleaver chopped off the end of Eternity in order that the Creation of the World might have a clear-cut starting-point at 6 a.m. on the 17th of September, A.M. 1.

No, it could not have been in the morning, for by another of the eccentricities of ancient Jewish practice the day begins in the evening! “The evening and the morning were the second day.” This is easily accounted for by the fact that the Great Architect began his work in continuous light, working twenty-four hours at a clip; and this is confirmed by the tell-tale announcement that he took his first rest at the end of his sixth day’s work. Had he known that his solar clock would run only in twenty-four hour stages, he might have timed the Creation to begin in the morning instead of in the evening, when all decent workmen are preparing for bed. The excuse for the miscalculation must be found in the fact that, though light had been made on the first day, the machines to manufacture daylight and nightlight were not installed till the fourth

day. The story is just like that of an engineer who should put up poles, wires, rails and cars, and pretend to run a street railway service before he began to make his engine or dynamo.

It must have been interesting, too, to witness the progress of the Division of Light from Darkness. We suppose the separation must have been effected in a fashion similar to that adopted by whalers in separating blubber from the carcass of a whale. A cosmic shovel was no doubt used, and chunks of Light and Darkness dug out and thrown to this side and that until all was separated. The Darkness appears to have disappeared as a tangible substance since its creation, keeping company with that solid body called the Firmament, in which sun, moon and stars were originally set like gems in the Pope's tiara. The fourth day's work must have been a heavy task even for a Deity.

THE JEWISH NEW YEAR—5670 A.M.

Among the curious ceremonies that accompany old religions the Jews have one that many of them perform under even very adverse circumstances. As the Mahomedan, when prayer time arrives, wherever it catches him, flops down on his prayer mat and does his praying stunt, so the Jew, when New Year comes round, goes to the water's edge and prays his sins away into the water. He does not imitate Jesus and drive his personal devils into a herd of swine. He may not eat pork, but with him as much as with the despised Gentile "pigs is cash," and he would weep sorely if he had to pay for damage done by his exorcised devils. So he quietly weeps and prays and lets his sins drop into the unrecording waters with his tears and so pass to oblivion. And thus it was that on New Year's morning, A.M. 5670, Toronto's Bay front witnessed an assemblage of some hundreds of Jews getting rid of their sins in this convenient and inexpensive manner.

We wondered how many of these people could imagine that their offences would be really atoned for by this ceremony, but we have only to reflect that it has its counterpart in the equally immoral Christian doctrine of Vicarious Atonement to understand that it is part and parcel of that great religious system which hitherto has obsessed the minds of the great mass of mankind—a system under which it has been believed that impossibilities can be performed by pious incantations. And

this, though the belief has been belied by the daily lives and experiences alike of believers and unbelievers. Even the old Jewish book itself, in some of its more rational passages, tells us that "every man shall be put to death for his own sin" [Deut. 24:16; 2 Kings 14:6; 2 Chr. 25:4]. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, nor the father that of the son" (Ezek. 18:20).

THE HOLLOW SHAM OF RELIGIOUS BELIEF.

One remarkable feature of the religious life of mankind is the manifest fact that, though the common sense of men and women is outraged by any attempt to put religious teachings into practice, and though the chief use made of religion has been to exercise power over believers and adherents and to oppress and persecute unbelievers and opponents, the power of the ecclesiastics still remains almost unimpaired. It would seem to be the case that the religious man must be aware that he only puts on his piety with his church-going clothes or his praying shawl; that he must know that his religious formulas are but the shibboleth he must know how to repeat in order to pass muster as a member of a big society.

That it is but a sham was shown by what occurred in the Division Court, Toronto. Several Hebrew cases had been set down for trial on New Year's Day, but Mr. Heyd appeared in court with several clients and asked to have their cases laid over till after the holidays; so that the only effect of the pious observance of the New Year festival was to delay for a week the wrangling and perjury that usually accompany such cases.

At a variety theatre in Toronto last week an incident in an act also illustrated the same point. A Kentucky judge was disposing of several cases, among them that of Manda Whiteblossom, a heavyweight colored lady charged with maltreating her husband Rube. The judge, in discharging the lady, cautioned her and advised her to see her minister and get the peace of Christ in her heart. "T'ank 'e, jedge," she replied, "I'll leave dis yer co't wiv de peace ob Christ in my heart, but I'll come back wiv a piece of Rube's ear in my teef if he don't keep away from me!" Her religion was of exactly the same character as that of the employer who gives money on Sunday to build a new church, and on Monday replaces the money by cutting his workpeople's wages.

SAM BLAKEIAN CHRISTIANITY.

Samuel Blake is just the same old Christian Don Quixote that he has been for more than a generation past. Time has mellowed neither his crabbed features, his bigoted brain, nor his caustic tongue. Had he not been too busy as a greedy lawyer, he would inevitably have burnt himself out years ago with his religious dogmatism and his vitriolic fanaticism. He and the Methodist Pope, Dr. Carman, would be a pair of Calvins only that they are anachronisms, restrained from doing what they would like to do by the fact that they are at the tail of the car of intellectual progress instead of being anywhere near the leaders. For which let us be duly thankful to those brave hearts whose work and sacrifices have made that intellectual progress possible.

And if time has not mellowed his unamiable characteristics, it also has not added to his broadness of vision. He vents his spleen upon his mildest opponents without apparently the slightest suspicion of his own clownish provincialism as he makes his out-of-date attacks. Though he does not openly say so, Mr. Blake evidently believes Paul when he says that "God hath chosen the foolish things of the world to confound the wise," or perhaps he is somewhat like Paul when Festus exclaimed : "Paul, you are beside yourself. Much learning [theological learning, we imagine] has made you mad."

In the present case, however, the choice is so far a bad one, that Mr. Blake's folly appears too obvious to do any damage. Up to the present time he has published seven pamphlets, the last being entitled, "A Rebellious People : A God of Judgment : The End Thereof ? Who Will Have the Last Word ? The Judge ?" The title itself almost does away with the need of explanation. In opposition to Mr. Blake put all the men in the church who are making any sort of effort to import reason into their religion, and you have the whole case. It is intellect against credulous bigotry—brains against belief.

The college professors who support the Higher Criticism are the chief objects of his attacks. They are "uninspired backsliders," Mr. Blake himself being by comparison an "inspired angel of light," though one is inclined to repeat Paine's remark to the woman who told him she was God's messenger—"It is a pity God did not send a better representative than a foolish woman."

MUCH LEARNING LEADS TO CRIME.

Mr. Blake believes that modern thinkers are much like those of Athens. Perhaps he is right. He would crucify the most learned scientists and theologians of our day ; the Blakes of Athens destroyed Socrates, and tried to destroy every other learned man who refused to support their Philistinism. "You must choose," says Mr. Blake, "God or the Darwinian Resultant." The learned men "have chosen the Darwinian Resultant, with the nauseous *olla podrida* that flows from it, being a seething mass of sin, concocted by the children of the Devil, Baal, and Barabbas."

Mr. Blake is said to be a great lawyer, but no clear-headed lawyer could have written the rubbish we have quoted. We should like to see his attempt at a rational interpretation of his theological vituperation. When Macbeth's witches concocted their cauldron of broth they were all together, and sang in chorus the beauties of their hellish compound. But when did Baal and Barabbas foregather with the children of the Devil ? So far as we know, though the Jews had often worshipped God Baal as well as God Yahvah, Baal had been dead and buried generations before the time of Barabbas. The children of the Devil, like the poor, we have with us always, of course, for is not Mr. Blake himself one of them, "conceived in sin and born in iniquity," as his Prayer-book tells him ? Did not John Wesley tell us that "every man is by nature an Atheist ?" And we would take John Wesley as a theological authority any day in preference to Sam Blake. The former did found a big church ; the latter has only yapped at the heels of learning since he first began to bark.

As proof that religious liberty leads to crime, Mr. Blake asserts that the case of incest and murder in the Robinson family at Sudbury, Ont., is a direct application of the principles advocated by the learned college professors, who teach that "incest is a mere question of opinion, and infanticide a thing to be commended, as children are a nuisance to father and mother !" And this case shows us what a "hell upon earth a country will be turned into when the suggestions of our professors—Devils clothed in the guise of Angels of Light—are fully known and regulate the citizens of the land." Surely a lunatic asylum should be opened especially for religious patients. They are simply dangerous paranoiacs.

CRIMINAL LAW FOR THE HERETICS.

Like most other expounders of "the truth," in whom is found "no change or shadow of turning," Mr. Blake finally works himself into the mental condition where there is but one Savior for him—the criminal law. As the day is almost gone by when a St. Bartholomew massacre is possible, the only resources left to the fanatic are the policeman and the prison, and this is the way Mr. Blake puts the matter :

"By what subtle hypnotic power has the professor lulled to sleep the ruling authorities to whom he is responsible? Will he, strengthened by his past immunity, proceed further and seek to procure such legislation as will stereotype his conclusions into the law of the land? **or shall we be first in the field**, and seek to have it declared that, whatever may be the conscientious conviction of the individual, which must be respected, although deplored, when he proceeds so far as to proclaim in the colleges of the land that God is to be dethroned and his Word rejected, and a man-made God and a man-made Bible to replace them, then that he is guilty of blasphemy and treason, and brings himself within the criminal law of the land?"

Although you might not suspect it, Mr. Blake is a preacher of peace. He is an Irishman by birth, and perhaps thinks a Donnybrook Fair fight is a peaceable enjoyment. His present attitude is certainly provocative of anything but peace. He hits out at the Presbyterians, saying his own Church of England never allowed her solemn covenants to be "watered down" to suit heretics! He is a good representative of Calvin and Torquemada, who, as Ingersoll said, thought murder was a good means of preserving the purity of the gospel. He believes in freedom of opinion, so long as you keep your opinion to yourself and do not openly differ from his views. In short, he is a Liberal Pope, who would crack yaur crown if he could not refute your logic.

A charge of "blasphemy and treason" is the last resort of ignorant ecclesiastics and bigoted fanatics. Intelligent men would scorn to degrade themselves by venting their spleen in such brutal and malevolent savagery.

The way in which Mr. Blake justifies his attack upon the rights and liberties of other men, by attributing to them his own sinister motives and intentions, for which he has not the

slightest shadow of warrant, is eminently worthy of a pettifogging religious lawyer.

THE TORONTO EXHIBITION AND ADMIRAL BERESFORD.

It seems not inappropriate, when Canadian "statesmen" are proposing to inaugurate the construction of a fleet of war ships to aid in the defence of the empire, that the best-known Admiral of the British Navy should be asked to open an Exhibition supposed to illustrate the peaceful prosperity and progress of Canada. It is due to the Admiral to say that he has made no effort to fan the flame of jingoism.

And, indeed, while international rivalry and wars seem to be inevitable concomitants of human life, the utmost that can be done being to minimize the risk of them and some of their most cruel features, it seems only discreet that a young nation with aspirations for independence should make some preparation for its own future security. The form proposed by our present Government, however—the formation of a Canadian Navy—seems the most objectionable possible. Every department of our Governmental system has been for years a source of wide-spread corruption, and the addition of a war fleet would place a new means of debauchery in the hands of the wire-pullers.

Since leaving Toronto, Admiral Beresford has addressed some audiences in the United States, and has plainly advocated a scheme which appeals to us as giving the best grounds for hope that the evils of war may be minimized. That scheme aims at an organic union of the English-speaking nations—not for world domination, but for mutual defence and protection. In a narrower form, "Annexation," it is a scheme the advocacy of which has brought so much obloquy to Goldwin Smith.

Such a scheme, though common sense, as the Admiral says, might easily make all needed arrangements, is beset from the start with almost insurmountable difficulties, not the least of which are national jealousy, suspicion, and rivalry—the same spirit which crops up in disputes between Toronto, Montreal, and Hamilton, between States which differ in marriage and divorce laws, and so on. The difficulties would overcloud all the manifest advantages, and would be intensified whenever a

new cause of friction arose. Still, the scheme is one of the best and most promising hitherto put forward.

THE ADVENT OF UNIVERSAL PEACE.

When the United States took its place as one of the Great Powers of the world, many enthusiasts were led to believe it would set the world an example of peaceful progress that would soon be followed by other nations, until humanity was united in bonds of universal brotherhood. Such hopes have been rudely shattered. Yankee jingoism and imperialism are as dangerous to-day to the world's peace as ever similar sentiments were in any previous age of the world, and there seem to be no substantial grounds for the belief that plutocracy in America is any less a menace to civilization than aristocracy has hitherto been in the old lands. The men of war are worshipped fully as much in the New World as they ever have been in the Old ; and even in Canada a real fighting man is idolized perhaps more than a Prince, an Archbishop, or a millionaire.

One of the Toronto papers bases its prophetic opinion that "it is not difficult to believe that the NEXT GENERATION may see the end of organized war," upon the idea, very commonly expressed in these days, that the dread of facing enemies armed with noiseless guns, smokeless powder, airships, and wireless electrically-driven torpedoes, added to the prospect of national bankruptcy, may cause mankind to abandon warfare from sheer necessity.

On this theory, the gunmakers and battleship builders are the best promoters of universal peace. The question is, how will future international disputes be settled ? If men fear war because of its risks and expense, what will the lives of such men be worth ? Will men settle their quarrels by means of lawyers or prizefighters ? Will quarrels be abolished and Utopia be established ? If the era of Universal Peace is on its way we cannot say, but, at any rate, the Age of Dreams has arrived.

The people who talk as our contemporary talks have little knowledge or very short memories. Many new inventions have given rise to similar talk, and with as little real ground. The game of war is like the game of chess. Each move gives promise of the opponent's defeat, but the opponent strikes back with a move which evades the attack and in turn threatens

defeat. "Gun versus ship" has been the great war game for generations, succeeding "Sword and buckler versus shield" and other primitive expressions of man's native pugnacity; and it seems impossible to believe that man's ingenuity will ever be able to devise engines of destruction so terrible that brave hearts will submit to injustice rather than encounter them.

THE FINANCIAL BURDEN OF WARFARE.

As to national bankruptcy, it is doubtful if any preparations for war a nation could make would thus end if the sources of the national life were not utterly neglected. In our opinion, the tremendous waste of the national resources going on in nearly every "civilized" country is far more likely to lead to national bankruptcy than any waste in the way of preparations for national defence.

It is certainly a long way within the mark to say that one-half of the population of Canada might be employed in such preparations without any detriment to the national welfare, if the other half were reasonably well employed and their productions conserved as they should be.

At the present time, Canada is producing a vast mass of grain and manufactured articles for export, the largest part of the profit on which goes into the pockets of a few capitalists, railway and steamship millionaires, and the army of officials employed to collect taxes and prevent smuggling. This army of non-productive and practically useless officials, living on the earnings of the workers, is supplemented by another army of political grafters and contractors, who are fed from the public trough in an ever-increasing proportion to the public revenue.

In order to feed this latter class, every portion of the public domain—coal fields, timber limits, railway concessions, water powers, mineral lands, etc.—is being bartered to party supporters for political services, so that in a few years the almost unlimited resources of our vast country will be in the hands of a small section of private men.

To talk of warlike preparations leading a nation to bankruptcy while such gigantic national waste as this is going on is childish folly. As Cotter Morison shows, it was the wasteful extravagance and costly debaucheries of Louis XIV. and his court that reduced France to bankruptcy rather than the expenditure, large as it was, on actual war. Colbert's efforts

to keep the finances on a sound basis, and to conserve the welfare of the people, were completely neutralized by the unscrupulous and reckless extortion and tyranny of a debased and grasping court, aristocracy and priesthood.

We think we are not far astray in saying that during the last dozen years the resources of Canada have been wastefully squandered and depleted to a far greater degree than would have been the case had we been bearing our share of the cost of a European war ; and there seems to be small prospect of an end to the system, for the country to-day is completely at the mercy of a shoal of greedy priests, politicians, plutocrats and their assistants.

A NEW RELIGION WITH A WELL-THOUGHT-OUT REVELATION.

Probably not many of our readers will remember the name of Ann O'Delia Diss Debar, who in her young and handsome days made a noise in the world by her claim to be a Princess, in other words, the daughter of the King of Bavaria by the notorious Lola Montez, though others said she was a daughter of a Kentucky school teacher named Salomon. Her history since then has been of a somewhat chequered character, and has not been generally followed, for she has not had the luck to die in the odor of mystery and cigarettes, like her one-time teacher Madam Blavatsky ; or to found a Theosophical school for millionaires on the Pacific coast, where ladies and gentlemen who can afford it are permitted to recoup their weakened vitality by good living and religious exercises, which include "sunrise dances" on the seashore in transparent costumes, like Mrs. Tingley ; or to "go the Mahatmas one better," like Mrs. Besant. And when she arrived in New York, starting a new religion under the name of "A-Diva Veed-Ya," assisted by two lady friends, sisters, Mrs. French and Mrs. Belden, and a male secretary, the police made some inquiries, and A-Diva Veed-Ya thought it advisable to skip with her secretary.

Left to themselves, the two sisters were not averse to giving much information to the inquisitive newspaper reporters, and Mrs. French, who said she found all the money to fit up the four-story brown-stone mansion in which the school is situated, made some damaging charges against A-Diva. These, however, were smoothed over a couple of days later when the fugitives returned, finding the police did not want them.

To many people the starting of a new religion may seem a gigantic task, but when two or three women can do the work with a fair prospect of at least financial success, it is evidently a case of adjusting means to the end to be gained. If you wish to sway the multitude, you must offer them something big for nothing at all—if you desire to capture their pennies to swell your salary fund. If you want to gain the confidence of rich men, you must attract them by handsome apartments well furnished with rich appointments and elaborately gowned women. That seems to be the secret of most of the new religions.

A NEW RELIGION IN THE MAKING.

That Mrs. Ann O'Delia Diss Debar or A-Diva Veed-Ya was once a disciple of Madam Blavatsky may give some idea of what the new religion may look like; though Mrs. French says that it was she who first "thought out" and started the new religion, which includes the belief in a hell. "We teach that the only hell is here on earth, and I have been fed up fat on hell to-day by you newspaper men!" she told the reporters in pointed if not very ladylike or elegant English.

The New Revelation has also some connection with the New Thought, for it was at a meeting of New Thinkers in Chicago, where Mrs. Belden was a teacher under McConnell, that Mrs. French met D. L. Murray and an "ancient portly woman, introduced as A-Diva Veed-Ya," and the four prophets agreed to start a new religion, creeds and so on to be fixed up later.

The new institution is named "The Mahatma Institute," its home being at 32 E. 33rd St., New York, and its object the training of pupils in the powers and privileges of Mahatma-ship, which is to be accomplished by attending this series of lectures: Monday, Science of Being, Prof. Yojana. Tuesday, Concentration, Meditation, Vibration, Lillian H. French. Wednesday, Esoterics, A-Diva Veed-Ya. Thursday, Occultism, Prof. Akrosef. Friday, Interpretation of Scripture and Laws of Physical Immortality, David (Initiate 2-6), Brotherhood of the Third Degree, Seventh Sub-division. Sunday, free lectures.

If these three ladies can organize a new cult in this offhand manner, it tells a tale of the gullibility or vice of the supposed-to-be better classes of society that carries a sad commentary on our alleged civilization. Gullibility is but another name for

ignorance ; and where, as is the case in America, shrewdness and cunning are so greatly lauded as a national characteristic, we may be sure that they only flourish because there is a wide and fruitful field for them. Religion and quack medicines may be taken as the leading mind-measurers of a people, and tested by this gauge, Canada and the United States are at the bottom of the ladder of mental progress.

Mrs. French having told the reporters that all the lectures would be free, they desired to know how the Mahatma Institute would be supported, and she explained that contributions would not be refused, and that A-Diva and Initiate 2-6 would give private instruction for which they would make their own fees. "Would the Institute share in those emoluments?" the lady was asked, and she airily replied, "Oh, I haven't talked about sordid money!" which is possibly true, if not probable.

NO DOUBT REGARDING THE RECORD OF THIS "FOUNDER."

We know so little of the early history of the founders of the majority of religions, that it may be worth while to record the little that has been made public of the life of the latest religion maker. Much fuller details may be secured by investigating the records of the police and criminal courts, the prisons and lunatic asylums of the leading cities of the United States and England. After a number of youthful escapades, Miss Ann O'Delia, the would-be Princess, was adjudged fit to be sent for a short term to Blackwell's Island Lunatic Asylum. Then she married Paul Noel Massant, who died soon afterwards. Then she married Gen. Joseph Diss Debar, and soon began giving Spiritualistic seances. About 1855 she met a wealthy lawyer named Luther Marsh, who gave her a large house in Madison Square, and purchased, at fancy prices, many of the pictures which she pretended had been painted by her spirit friends. Mr. Marsh's relatives naturally resented this waste of his property and compelled her to disgorge some of it. In 1888 she was again a forced visitor to Blackwell's Island.

On her release Mrs. Debar let herself loose on Europe, but soon returned and went to Chicago, giving herself the names of Vere P. Ava and Ida Veed-Ya, and incidentally making a visit to Joliet Penitentiary for two years. Afterwards she met a wealthy man named McGowan and married him, and very

soon thereafter he died also. Next she appeared in New Orleans with Theodore Jackson, whose wife she claimed to be, but they were driven out of the city and took refuge in Florida, whence they crossed the Atlantic to Africa, where, under the names Helena and Horos, they started a new religion.

In London, in 1901, Jackson and his alleged wife were on trial charged with luring girls into a new religion, the ancient character of which may be guessed at from the fact that Jackson was sent to gaol for fifteen years and Ann O'Delia for seven years. Ann was turned out of gaol in August, 1906, and quickly rubbed the degenerate dust of England from her angelic shoes, turning up in Michigan at the head of a new "House of Israel" or "Flying Rollers," her then latest name being Elinor L. Mason, and David Mackay (now Initiate 2-6, Bro. 3rd Deg., 7th Sub-div.) being her secretary.

We should think that, among founders of religions—who, more especially in modern days, have almost always been mere preachers rather than practisers of the virtues they have inculcated—Mrs. Ann O'Delia Diss Debar stands without a rival for a record of licentiousness and criminality. She must be a first-class leader for a Mahatma Institute, though she would probably make more money if she professed conversion and descended to the level of a common Revivalist.

BILLY SUNDAY.

Billy Sunday has just finished Marshalltown, where he received a free will offering of a little over \$6,000. He reports that he saved 1,987 souls, but he simply counts as saved every person who rises in response to prayer, and as many of these rise every night for weeks, it is evident that the total converts must be scaled down considerably.

A person who has carefully followed Billy says he has the best regulated carnival troupe that was ever on the road. "He carries a crowd with him, singers, exhorters and cappers. I have seen one of these cappers lead in the ejaculatory Hallelujahs and introduce the 'business' which stirs the crowd to enthusiasm and fervor. When the collection was taken up, I saw this capper in the centre of a group waving a bill aloft and proclaiming in a loud voice that he was going to give so much and that 'you fellows can afford to give more.' There never was a better organization than Sunday's revival workers, those whom he takes with him from town to town." And this is probably correct.—*Peoria Star.*

WHY DONALD QUIT SMOKING.

"Whit way hae ye gi'en ower smokin', Donald?" "Weel, it's no sich a pleasure after a', for ye'ken a buddy's ain tebecca costs ower muckle; and if ye're smokin' anither buddy's, ye hae to ram yer pipe sae tight it'll no draw."

Mad Murdock.

AN OLD-TIME BUCCANEER.

"SOME books are lies frae end tae end," said the Scottish scoffer at holy humbug. All books are not fairly treated if placed in the same category. One book that we wot of, on which several writers are said to have spent time and labor in the search for truth, contains parts that for some unexplained reason are passed over lightly by teachers or are mentioned not at all. God's Holy Book contains the statement made editorially that :

"All scripture is given by inspiration of God and is profitable for reproof, for correction, for instruction in righteousness."

There is a story in God's holy book that we have not yet heard of as a class or text book. It relates to part of the life and doings of the first Hebrew king who boasts the certificate of one of the Bible writers that he—David—was a man after God's own heart save in the matter of Uriah the Hittite. That was the bar sinister on his escutcheon. For the gratification of his desire the much-married butcher-king, the Lord's anointed and the sweet singer of Israel, wanted another wife, who already was one, and so her lord was put in the front of the battle and abandoned. Of course David didn't kill him; it was the naughty enemy that caused Uriah's death. Then Bathsheba was a widow and therefore marriageable. David married her and there was a baby—a not unusual occurrence in such cases—but Jehovah was watching the game and thought that it looked bad; David was naughty and Godolmity got even with David by—killing the kid! He, the Hebrew god, thus proved the truth of the scriptures in reference to his "mysterious way" of accomplishing justice.

It has never been satisfactorily explained by Biblical teachers why the little affair of David's with Bathsheba should so displease the Lord God of Israel while in all else he did that which was right in the eyes of the Lord, but Nathan, the Court Bishop, furnishes a reason that should satisfy devout Christians the world over. In David's little amour, after he had visited the lady fair and learned from her that something was going to happen, he tried unsuccessfully, though plying Uriah liberally with Scotch and soda, to get him to leave the tented field and go down to his house. David was in a fix if Uriah lived, as the lady might casually hint to some of her friends, with the promise that they wouldn't mention it to a living soul, that some of her family were connected with royalty, and Uriah might get cocky about it. David had to get rid of him and all might have been well, but the thing must have leaked out, as Nathan said to the king,—

repentant when caught,—“ Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme.”

It would never do to have a court scandal, especially where Church and State were so closely allied. It would injure the work of the Lord and of his Christ and give a set-back to missionary effort among the heathen. In the slaughter of the Geshurites as a reward to the king of Gath for his hospitality the case was quite different ; as every living soul was slaughtered there were no witnesses to connect David with it, therefore nothing could be proved.

But to the story that has been neglected or put in the attic.

David, the dauntless, was at loggerheads with his half mad father-in-law, and fled with his body guard of 600 men. In Gath reigned Achish who, the Hebrew that wrote “ The Lord is my shepherd ” thought, would be easy. To him went David and introduced himself and said,

“ Grashoose majesty, Saul, vot is king by Israel, mine enemy iss unt. makes to kill me. Mineself unt my peoples mit me vould like to shtay mit your country, unt if dot shcoundrel Saul he comes to make fight mit you ve vill the vield dake unt chase him avay. Ve vill pay our vay here unt ”—

“ King David,” said the uncircumcised pagan, “ you will pay me naught. Stay with me as long as you please. Send your men to barracks and you and your officers will do me the honor of eating at my table,” etc., or words to that effect.

And the man after God’s own heart took the pagan king at his kingly word and enjoyed his hospitality for sixteen months. Then having secured the confidence of Achish by decent living and professions of loyalty, “ the Lord’s anointed ” said to Achish :

“ Your highness, you make to use me so peautiful I have no kick to make ; ve gets along first-rate ; I finds you all right, you finds me all right maybe. You vas too mooch kind to a poor Hebrew. Vot for should der royal peeshiness be troubled mit me ? I tells you vot I do ; some town out in der country gif unt ve vill lif shust the same ve do now ; unt shpose Saul or some boty makes to war mit you ve are on der job for you all right. Ve not your gindness forget neffer, whateffer, hardly effer.”

To which proposal the king of Gath said :

“ Dave, you have behaved all along like a gentleman ; it gives me great pleasure to accommodate you in any way possible. There is a town out a few miles where you and your people may be quite comfortable ; take Ziklag and make yourselves at home. Order what you like and send the bills to me.”

So the man after God’s own heart got established in his new quarters,

far enough from Gath to make it safe for him to follow his bent, and he lost no time about it.

"Abigail," said the saintly David, "ve not make no monish so long ve shtop here. Get out me some extra clothings, for I starts me to see vot is doing in der back country off mine enemies."

So he went to the Geshurites' country and raided it. He left neither man nor woman alive to carry the news to Gath, his motto being "Dead men tell no tales," but he took the stock and valuables, stored them in Ziklag, gave his wives some new jewelry, anointed his beard and presented himself before his friend Achish, who asked him where had he been raiding. To which the man after God's own heart said that he was bent on hurting the enemies of his friend and had gone against the south of Judah, *and the generous pagan believed him*. Had Achish been one of God's people—that is, the Holy One of Israel—he would not have believed him.

Then the sweet singer of Israel went home and wrote this verse of the 18th Psalm : "Ver. 20. The Lord rewarded me according to my righteousness ; according to the cleanness of my hands in his sight."

The story goes on to say that Achish had more trouble with the Israelites and prepared for battle, saying to David :

"Of course you and your 600 men are going to help me fight Saul."

Said David in reply :

"Fight iss it ? I make not to fight unless mine friends vas in troubles, but this fellow Saul vas a cruel unt a bloody man. Shust you vatch me ven der charge iss : I vill mit der help of der Lord make dose Israelites like der sausage meat for shmall pieces. You know vat I can do ven I gets a mad on."

And Achish not being skilled in the methods of the circumcised put his trust in the speaker and, to show his confidence, said :

"Therefore will I make you the keeper of my head forever."

To Abigail David said :

"Abby, your old man vas ruined. I thinks me dere vas a chance a haul to make ven dey fights mit Saul but it iss all off. Achish, der dam fool, I haf *heem* all right, but his officers iss on to der game," the reason for his conclusions being that the officers of the Philistines had made up their minds that David was over loyal for a foreigner, and felt that when the time of trial came blood would prove thicker than water, and refused to have him for an ally.

What is the moral of the story ? No moral at all, quite immoral ; but the yarn may point a lesson, be it good or bad. If the man after God's own heart obtained his certificate of character by conduct that could only be paralleled by a composite villain embodying the worst traits of Herod, Nero, Henry the Eighth, and Captain Kidd, what possibilities there are for the children of the Christian if the whole story of David were taught in the Sunday school.

THE DEVIL AND THE ROSES.

BY F. J. GOULD, IN LONDON "FREETHINKER."

THE smoke of war had cleared away, and the Emperor, victorious and complacent, sat in the tent of the defeated monarch, and prepared to grant lands—in the style of William the Conqueror or Alexander the Great—to his faithful lords.

The aristocratic candidates for spoil entered, and smirkingly received the imperial gifts and honors. Finally, an archbishop appeared with the happy suggestion that the place where the battle was fought should be consecrated by a new cathedral, many-towered and sweetly belled—a sort of Battle-Abbey.

Agreed. Exit grateful prelate.

A moment afterwards, his Grace returned, and hinted that appropriate revenues might be set apart for the clergy of the as-yet-unbuilt house of God.

Agreed. Exit grateful prelate.

A moment afterwards, his Grace again returned. With humble demeanor, he murmured that it would be convenient to the Church to take over the rents from a large estate now covered by the sea, and bestowed by the Emperor upon a not-over-respectable person (if he might venture to say so) named Faust.

"But," replied the amazed Emperor, "the land is all under water! Is it possible the Church can desire to draw increment that is not only non-earned but non-existing? The demesne in question had better be drained first.

Not agreed. Exit prelate.

The Emperor supposed that the archbishop would next demand the whole empire,—for the good of the Cause.

The incident just narrated may not be recognized by most of my readers. It is taken from a play, the first part of which is continuously popular, the second part (here cited) not much read, it being, perhaps, too imaginative. I mean Coethe's "Faust."

What Goethe signifies by the scene just sketched is, I take it, the decline and fall of two historic forces,—the twin colleagues, Militarism and Theology. The Emperor's war, indeed, is burlesque,—not the burlesque of a raw youth, or a cloistered scholar. Goethe had seen the gigantic tide of Napoleon's power roll by, and he had seen its ebb at St. Helena. With all those great memories in his brain, he nevertheless coolly planned the ignominious end of war. As a matter of fact, the Emperor's foes were old suits of armour, and the like, animated for the

occasion by Faust and the half-fool, half-handyman, who once had been the awful Mephistopheles. The whole campaign was an illusion, played on the Emperor in order to induce him to give away land to his loyal supporters,—Faust obtaining an immense holding of foreshore. The foreshore is a symbol of the Future. And as Faust stands for Man the Searcher and Developer, one perceives that Goethe is here intimating that Humanity will exploit for all sorts of fruitful purposes that realm of the future now—

“O'erwhelmed by ocean vast.”

Theology, in the person of the Archbishop who asks and asks again, puts in a characteristic claim for possession to-day and for ever; and makes exit, not feeling certain of its economic destiny.

However, the uncertainty is cleared up in the Fifth Act.

The Act first discloses an open country near the sea,—the estate rescued from the sea by our industrious Superman or Faust. The landscape smiles in sunny peace and fertility. Militarism and its noisy Napoleons having vanished (except for three quaint survivals to be presently noted), industry performs its perpetual miracle of changing the wilderness into a garden.

But Conservatism lingers in a cottage, where an aged couple, Baucis and Philemon, quaveringly regret the good old times, and put their trust in the God who is still commemorated by a congregation of one or two in the moss-covered chapel hard by. A wanderer arrives. Many years ago, he had been shipwrecked on this spot, and saved by the charitable hands of the couple who were then young and active. The scene of Salvation is now a scene of Cultivation; and how this change has been realized by the magic of Faust's skill is told to the wanderer as he sits at table with Baucis and Philemon in the garden. As to the future, they tremble in senile doubt.

“This godless man,” exclaims the dame, “covets our modest cottage; and calls himself our neighbor, forsooth!”

“But he offers a better homestead in its place,” says Philemon.

Baucis,—Tory-like,—prefers the customary,—

“Trust not land that late was water;
On the high ground keep thy stand.”

That is, the high-and-dry “Impregnable Rock,” superior to the Higher Criticism!

The old man, not without a suspicion of sulkiness, responds,—

“Move we onward to the chapel,
The last sunbeam to behold;
Kneel, and with the bell make music,—
God our refuge, as of old.”

[Exeunt]

Faust, now extremely old, looks out at sunset from the terrace of his

garden, and scans the fair champaign which he has created out of the waste. Theology has contributed nothing to the result, except to obstruct the view with its dilapidated church and the cottage of its sole surviving adherents. The evening bell tinkles, and its sound, once rich in meaning to wide realms and populations, now strikes the ear of Faust as an obsolete irritation. While he meditates in the garden, a beautiful barque well-laden with foreign produce arrives by way of the canal. Mephistopheles and the three ancient militarists—Have-quick, Speed-booty, and Hold-fast—leap from the argosy, greet the lord of the manor, and disembark the cargo. Militarism and the Devil play a very subordinate part compared with their past flamboyant and imperial style. The cargo is Faust's; and when Mephistopheles learns that the theological relic was a distinct blot on the estate, he very obligingly goes off to delete it from the face of the earth. Besides, he is not unwilling to pay off old scores incurred in the Bottomless Pit and elsewhere.

A sudden blaze reddens the night-sky, and Faust sees sparks rising in volumes from cottage and belfry.

A few moments later, the Devil and the Three War-men return at a run, announcing that destructive criticism has accomplished its mission. The Conservative inmates of the cottage, and the Wanderer, have all perished. The estate is now all humanity's own.

It is time for Faust to die. Goethe does not, by this, hint at the dissolution of our race. But just as Addison, fearing some awkward imitation might spoil the glory of his good old Sir Roger de Coverly, cried, "By God, I'll kill Sir Roger!" and forthwith concluded his famous sketches of that English country gentleman, so Goethe gives artistic ending to his dream by killing Faust at the point where imagination can no longer make useful play. It is enough for us to-day to foresee a pacific and industrial Utopia; we cannot legislate for thousands of years ahead. So the Superman of the poet can now "wrap the drapery of his couch about him and lie down to pleasant dreams."

Four grey women approach Faust's door, three of them—Poverty, Crime, Agony—menace him, and retire. The fourth is Care, a pale spirit that will never be eliminated altogether from human experience. She enters, and breathes upon the old man's face.

Faust is blind.

Like Samson, he feels for the posts that support the house; but not to pull the building down. The constructive enthusiasm throbs in the veteran's heart. He stands at the gate and turns his sightless eyes towards the commonwealth he has made out of chaos. There is a swamp in a distant quarter of the estate. He has begun to drain it. Multitudes of laborers will, day by day, joyfully engage in the task of evoking sweet-

ness and order from foulness and confusion. His last thoughts are of progress.

“Love for principle, and order for basis: progress for end.”

Faust lies dead. Livid, thin, ghostly Lemurs flit about the corpse, and the uncanny gleam of their spades throws flashes over the grave which they are making for the body. The soul will be disposed of by the Evil One. Not without some difficulty, however, can the soul be extracted. Mephistopheles even grumbles at the delay in the emergence of the spirit of Faust.

“Times are changed,” he sighs. “I used to secure a soul immediately on the decease. But nowadays, there are so many new inventions for saving souls, and trade is depressed.”

After a pause,

“Demons! prepare. Open one of the mouths of Hell.”

It opens on the left-hand side of the stage, and Mephistopheles blandly observes (across the footlights to the audience) that this is only one of the entrances. There are admission doors for all classes, especially the upper.

At this point, we become aware (if we were not aware before) that Goethe is ridiculing the whole paraphernalia of Devil-myth. The Satan who awed us so overwhelmingly when he called upon the Spirits to sing the song of Enchantment in Faust’s study is a modern laughing-stock. And he will not get the little soul—the delicate-winged Psyche—of which he looks for the appearance from the dead man’s breast.

A light of glory fills the air, and the Heavenly Host musically proclaim their purpose to bear away the Life-essence of Faust. Need one stay to interpret? Is it necessary to explain that Goethe,—in producing from the ether his sparkling crowd of angels, cherubs, saints, Mary Magdalene, Virgin Mary, and Margaret,—is but using ancient Catholic symbols to signify the forces and affections that will impart splendor to the Future of Humanity? Must one tell in detail how, just as the reclaimed foreshore means the social possibilities of ages to come, so Mary and her shining companions are emblems of the Womanhood that will constitute the flower of our evolving race?

The Psyche,—the soul,—that is to say, the Energy of Love, Order, Progress,—the Genius of Man which, in forms perpetually renewed, will increasingly beautify and enoble our Planetary Home,—issues from the breast of Faust, and rises amid the celestial choir; and the choir drop roses,—roses of genial, magnanimous, smiling, musical disdain and pity,—upon the heads of the Devil and the lesser devils. These fat and lean devils, these straight-horned and crooked-horned devils (I merely copy Goethe’s descriptive notes in the play) and their Captain once represented the forces of Disease, War, Pain, Tyranny, Anarchy, and were enthroned

as India has enthroned its incarnations of horror in Kali dripping with blood, or Siva the Roarer with his necklace of skulls. And now they have degenerated into gauzy and unsubstantial imps, who set the children laughing in the nursery.

The lesser devils hurriedly vanish into their fatherland through the mouth of Hell.

Their bewildered Captain, half-buried in roses, gazes aloft at the radiant cherubs and saints. Almost, he says to himself, he is persuaded to love these charming enemies who pelt him with flowers. And meanwhile, the winged Psyche,—emblem of continuous advance towards the ideal,—follows its queens,—

“ All we see before us passing
 Sign and symbol is alone ;
 Here, what thought could never reach to
 Is by semblances made known ;
 What man’s words may never utter,
 Done in act,—in symbol shown.
 Love, whose perfect type is Woman,
 The divine and human blending,
 Love for ever and for ever
 Wins us onward ; still ascending.”

The gods who read Goethe’s “Faust” have had many warnings, and they, taught by experience, will know that this is one of the most significant.

ON THE MENTAL QUALITIES OF WOMEN,

As Viewed by some Distinguished Masculine Thinkers
 of the latter half of the Nineteenth Century.

BY CONSTANCE E. PLUMPTRE, IN “ LITERARY GUIDE.”

IV. (*Conclusion.*)

AGAIN, in all those arts that attract immediate admiration women, as it seems to me, excel men. It will hardly be denied that the female dancer is more graceful than the male, or that the female singer has greater flexibility of voice than the male ; while as novelist and actress her greater power of intuition, and of entering into the feelings of others, goes far to compensate for the greater knowledge of the world possessed, as a rule, by men. In the histrionic art actresses are at least the equals, if not the superiors, of actors ; while as novelists, though women as a whole hardly equal men, they run them very close.

In all matters not connected with tact, insight, and qualities associated with the desire to please, and in all ways not connected with administrative ability, Huxley’s definition, that women are mentally and physically inferior

to men, seems confirmed by the facts. How can we account for their excellence in these two great exceptions? *Pari passu* with this "potential motherhood" which makes her, in physical size and strength, so greatly the inferior of man has been going on another process—the struggle for existence; and, as regards women, this struggle was not with other tribes or with wild animals, but solely with the men of her own tribe, or (in more civilized times) largely, though not solely, with men of her own class. Thus, while the struggle for existence with men has been partly physical and partly mental, with women it must have been entirely mental. And this fact should make her mental inferiority less than her physical. As already shown, Herbert Spencer traces female tact to the fact that in the days of barbarism women living entirely at the mercy of savage men could survive only by knowing how to please and humor them. To some extent, the "nimbleness of brain" alluded to by Buckle has been probably developed by the necessity for it. The blow that would readily follow the angry word could be averted only by extreme readiness of wit and promptness of strategy. National legends and folk-lore tales, though not literally true, are often suggestive representations of the nation's customs and habits. The "Arabian Nights" is stated as owing its origin to the habit an Eastern potentate had of marrying a fresh wife every night and putting her to death the next morning. But on one occasion the wife he had selected, being endowed with a great love of life, succeeded in frustrating his purpose by creating such exciting stories which she broke off at such interesting *dénouements* that the king spared her life day by day till a thousand and one nights had elapsed, by which time he had grown so attached to her that he gladly spared her life. Probably there is much of myth and little of fact in this story; but it serves to show how entirely a wife was in her husband's power in those bad times, and how much on the alert a woman's wits were obliged to be in order to survive at all.

May there not be a like interpretation of her financial ability? Long after man had emerged from his stage of ferocity there was enough egoism in him to make him appropriate to himself a very large proportion of this world's goods. In the gentler classes especially the inequality was very marked. All occupations were closed to women, save the crowded and ill-paid occupation of teaching, and even that carried with it some loss of social position. The eldest son inherited almost the whole of the property; the younger sons were launched into the professions; the daughters had just enough left to them to render them independent of working for a living. Given, then, the instinctive feminine desire to please, accompanied by very limited means, would it not follow that she who had the greater capacity for making a little go a long way would be the more likely to succeed? In the poorer classes the power to please and the power to make a little go a long way may be called two sides of the same question. She who could administer best to her husband's creature comforts would naturally succeed in pleasing him best.

I freely grant that bad women, from their extravagance, have often brought their husbands or paramours to ruin: but these cases arise less from mental incapacity than from lack of moral principle. The will, not the ability, is at fault.

I would say, then, throw open all occupations to women. Give them a

fair field and no favor. If they cannot succeed in them, why trouble to say they shall not? Does not the one involve the other? Certainly in music, poetry, and art, where there has been no legal or social barrier, women have not proved themselves the equals of men. There have been female composers of charming songs, but what woman in England, Germany, or France has attempted an opera or oratorio? Christina Rosetti, Jean Ingelow, and Adelaide Proctor were exquisite writers of pathetic verse; but, with the exception of Mrs. Browning, we have had no great poetess, and even she—at least in my poor judgment—does not equal our greatest poets. In art perhaps the inferiority is less marked. There have been one or two really fine painters of animals among women, such as Rosa Bonheur. But if they are not lesser in quality, they are certainly fewer in quantity. It is hardly an exaggeration to say that where there has been one female artist of the first rank there have been fifty male artists. Again, it has often been to me a matter of surprise that, seeing how many good novelists there have been among women, and how great has been their excellence as actresses, no really first-rate play for the stage has been produced by a woman—very few women indeed having attempted to write a play at all. But because—save with those rare exceptions that are said to prove the rule—women have proved themselves to be distinctly inferior to men in poetry, painting, music, and dramatic writing, we can still be grateful to them for what they have done. No manner of harm has arisen from permitting them to make use to the utmost possible extent of the talents with which they have been endowed.

It is, of course, never safe to prophesy. As “new occasions teach new duties,” so additional opportunities may reveal talents as yet unsuspected; but, if we may judge of the future by the past, the occupations in which they are most likely to succeed will be those not conventionally associated as becoming in women—music, poetry or art—but diplomacy, strategy and administrative and financial ability. These qualities are seldom absent from the more civilized oppressed and conquered races. (Is not cunning, that baser side of tact, a characteristic of the higher Oriental nations, and financial ability of the Jewish races?) Woman, owing to the physical inferiority which has made her subject to man, is somewhat in the position of a conquered race. Similar conditions bring about similar results, and an oppressed nation and an oppressed sex will almost inevitably have some characteristics in common.

THOUGHTS OF A THINKER.

BY T. DUGAN, ALBANY, N.Y.

VI. DREAMS (*continued*).

THE brain registers everything presented to it, and stores all it has registered for future use, just as the photograph plate did. Any time when you need another picture of yourself, all you have to do is to apply to the photographer, and he will take that same plate and print you one from it.

Years after that image was impressed upon it, it is at your command to utilize it in the same way. So with your brain-cells: after they have once been impressed with an image they can regroup themselves while you are asleep or awake.

Our eyes may be considered as a camera, and our brain a photographic plate prepared to receive any impression made upon it. When an object is presented to the eyes, the optic nerve takes it up and conveys it to the brain cells instantaneously. Once the image is taken, it remains throughout life, and may be recalled either asleep or awake, voluntarily or involuntarily, as the case may be.

Real images are those which present themselves from objective phenomena—objects outside of ourselves. They are the realities. Subjective images are not real—they arise, or are produced, from the re-grouping of those previously registered in the brain, or those which were derived from former objective images. They may present themselves to us either asleep or awake, but they are subjective, nevertheless, not real.

For instance, I have a friend and he dies; his image has been indelibly impressed upon my brain-cells, because I have seen him hundreds of times during his lifetime. I am sitting (I may say) in my room all alone—every thing around me calm and silent. All at once, standing before me is my friend, with his usual smile upon his face, as I had often seen him. I stare at him, he smiles at me. I arise, advance a step, and he vanishes. You perhaps would say, I had seen his ghost; another might call it his *spirit*; but I would say: No, friends, neither one nor the other. It was merely a subjective vision produced by the re-grouping in my brain of the cells constituting his image; that is all! Nothing real about it. This is what dreams are made of, nothing else.

Having given you an idea of that which constitutes a dream, I will now turn once more to Joseph the carpenter, and the angel which appeared to him in a dream. According to what is recorded, it was an angel who informed Joseph about a certain affair which had transpired without his knowledge. That dream of Joseph's (if such a person ever existed) was a subjective vision, such as I have described. In the time of Joseph everybody believed in dreams, and was familiar with angels—both good and bad, ghosts, spirits, etc.

If Joseph had never heard about angels, his mental picture of one would never have been recalled, because such an object had never been registered in his brain and he would never have dreamed about such a thing. Angels do not exist—never did exist; but any imaginary object, or personage, if heard of, is registered just the same as if real, for the cells have no power to select what is true from what is false—all they do is merely to take note of that which is presented to them and record it. This also explains the

importance of explaining the truth to the young, instead of fables and lies, because the youthful mind is doubly impressed as the reasoning faculties have not arrived at maturity. And this is where priestcraft has the start of science.

If you should look at this subject from another point of view, how do you think it would appear to you? Suppose you put yourself in Joseph's place. How would you interpret such a dream as he is represented as having? Think of it—consult your friends about it, and see what their opinions would be. And still people believe in such inconsistent absurdities and call themselves Christians with pride. They imagine they have the very truth. They found this truth while drawing sustenance from their mothers' breasts,—they imbibed it with their mothers' milk, and without any investigation whatever. Now, if they had been exchanged at that early age and placed under directly opposite influences, they would have accepted the very opposite ideas just as readily for the truth.

It is to these variations in the circumstances by which we are environed that we owe all the variations in our opinions over which we are continually disputing, frequently with hatred and ill-will, each being positive that all outside of his particular sect will be damned.

VII. COUNCIL OF NICEA, A.D. 325.

THE Council of Nicea was the first general council held by the Christian church. It was presided over by Constantine the Roman Emperor, who had it convened for the purpose of reconciling the various warring sects among the Christians throughout the empire; each bishop or potentate among them striving for supremacy—one advocating one doctrine, another, another doctrine. It was at this council that the Apostles' Creed, so-called, was adopted, and various disputes disposed of. It was also at this council that the gospels then in use, to the number of fifty or more, were voted upon, and the present four selected by a majority of two. It is related that all of those so-called gospels were placed upon a table, after which the members began to pray to God to guide them in selecting the true from the false. After praying all night, they arose from their knees in the morning, approached the table, and there they discovered lying upon the table the present four, and the others scattered upon the floor. In the end, a vote of the whole council was taken and resulted in a majority of two in favor of the books found upon the table. The so-called spurious gospels were subsequently termed "Apocryphal," or non-inspired, false.

This is the basis upon which the gospels of Matthew, Mark, Luke and John are vouched for as being inspired, or as emanating from God through his inspired writers.

Those were the times when anything, no matter how ridiculous, could be imposed upon the people. It is bad enough at the present time, but it was a thousand per cent. worse when those gospels were selected. At that time no man would dare go counter to the clergy or the emperor. At present every man, particularly in this country, has a vote, and if matters are not as they should be, it is because the people have not the knowledge necessary to enable them to put things to rights. And the reason why they have not this knowledge is that the education of the young is in the hands of the very classes who are profiting by the results of the present system. The human race has improved during preceding times by fighting for its existence—in other words, by "Natural Selection," or the "Survival of the Fittest," or the "Struggle for Existence."

Man himself has applied his knowledge to breeding domestic animals, such as hogs, cattle, sheep, horses, etc., by selecting from the best within each breed. They have also applied the same knowledge to the vegetable world, and the result is, as we see, an improved type or stock in both the animal and vegetable worlds.

When we come to pry into the condition of that special animal, Man, we find an exception, because the clergy control his career exclusively. He is the only animal capable of producing wealth, accumulating it, and expending it; consequently the priestly class invented a soul for him, to the exclusion of every other animal; and in order to save that soul from perdition and enable it to enjoy eternal bliss, they dispose of their earnings to this self-constituted divine and godly caste. If they had no soul to save, they would keep their money, and this divine cast would not exist.

If the inferior animals were possessed of the power to earn and dispose of money or its equivalent the same as men, this same divine caste would invent a soul for them, in order to secure 99 per cent. of that money, but as they are unable to do so, they assert that they are minus a soul. For this reason we see those lower animals improving, simply because the more they improve the more valuable they become, whereas it would be otherwise with men if the same rule was applied to them as is applied to the lower animals—they would become more intellectual, more competent to distinguish truth from falsehood. In other words, more competent to protect themselves from being robbed of the fruits of their toil by a horde of impostors. Consequently, as there is no chance for the people to improve under the conditions in which they are placed, they must struggle on as in the past, and perfect themselves in that way as best they may.

(To be continued.)

"A pessimist," says the Philosopher of Folly, "is one who, when he has the choice of two evils, chooses both and sticks around to wait for more."—Cleveland "Leader."

THE LATE WOMEN'S COUNCIL CONGRESS IN TORONTO.

—:o:—

As might have been expected, among the many papers read at the meetings of the Women's Congress, there was not a little religion mixed with a large amount of platitude. Perhaps the chief feature of the addresses was the very unusual amount of common sense displayed by most of them, even when the speakers were pronouncedly religious. To illustrate:

Dr. Rosalie Morton, of New York, gave large statistics to show the great extent of what is called "the social evil," and charging the police with taking bribes to protect enemies. The doctor's main contention seemed to be that society did not act fairly to woman by maintaining the dual standard of morality for men and women. This is one of those questions the solution of which rests with those who conduct the great Educational Crusade for which the Women's Council stands. "There is no more necessity for a young man to sow his wild oats than for his sister to do the same," said the doctor; and we agree that the alleged necessity is nothing more than a "convenient excuse for a man who lacks a sense of honor, and repudiates his responsibility to the community, to himself, and to his family." The idea that the women in every community should form associations and receive instructions from competent physicians is a good one.

The Hon. Mrs. Franklin thought that, if "manners make the man," man "is by no means well made," and that "direct moral instruction may be given by means of history, literature and the Bible!" "Teachers," she said, "explain too much; we should leave Bible truths to sink in of themselves!" The lady should have given some samples of Bible truths and Bible morality that do not need the help of a good deal of sophistry and misrepresentation to make them at all presentable as either scientific truths or moral teachings. Certainly, if manners make the man, man is not by any means a good specimen of work. Probably man is not by a long way so good either for manliness or for manners as he has been at some former period of his history, but the difficulty is to place the facts so clearly before men that they shall be convinced of their truth; and still greater is the difficulty of inducing them to take what we consider the best means of utilizing the truth when they do appreciate it. Men may take "the path of least resistance," but it may be a path that leads to a very different goal to that of our choice. To leave children to find out the truth and morality of the Bible stories by their unaided intelligence would be about as reasonable as it would be to take them the rounds of the city bars of vice and expect them to learn the way to avoid their attractions.

Rev. Dr. Sylvanus Stall lectured on "How to Tell a Child the Origin of

Life," and proposed to "lift the subject of the origin of life from the gutter in which children usually discussed it among themselves, by telling them of flowers, or corn, or roses. Then the animal world is discussed, beginning with examples like the oyster and the fish, going on to birds and animals, and culminating finally in man." We are not surprised when the reverend gentleman tells us he has not taken a "complete course in medicine." We guess he has not taken a complete course in anything when he tells us that "The principle and power of creation which God originally possessed he gave to Adam and Eve. As the creation of flowers is beautiful and pure, so must we see that the creation of men and women is equally beautiful and pure." We think the actual equality is there all right ; for both are open to various phases and chances of impurity, the difference being that man has surrounded his own creation with a vast amount of false sentiment that leads to much more "impurity" than there is really any occasion for. And "reverence and religious feeling," which Dr. Stall talks so much about, are answerable for a very great deal of this false sentiment.

Miss Edgar warned parents that they should not permit children to lead such an artificial round of pleasure that they returned to school dejected. Saturday matinees, when the plays are often harmful, are dangerous. Evidently Miss Edgar is a restrictionist, who believes in Puritanical practices. She differs from Mrs. Franklin, who thinks the best way is to let the children learn the dirty Bible stories and find out the truth for themselves. Our own experience differs somewhat from Miss Edgar's. Though children welcome the holidays, few of them, so far as we know, look forward with dislike to school re-opening.

Dr. Herbert F. Gardiner, Principal of the Ontario Institution for the Blind, Brantford, spoke with authority when he said that, of 800 pupils who had attended the institution, not more than three had had a blind father or mother, while hundreds of blind parents have children with perfect sight. Regarding the marriage of blind persons, he deprecated the intermarriage of blind persons, not because of the risk of blind offspring, but because every household needs at least one pair of eyes. And he strongly advocated the prevention of intermarriage of cousins,—a prevalent cause of blindness, deafness, and other physical and mental defects,—and especially the marriage of degenerate and diseased persons.

Many speakers advocated this latter system, the chief objection being the great difficulty of formulating any plan which would be practicable owing to present social conditions and ideas.

On the whole, as will have been seen, the Congress was about on a level with such meetings conducted by men, and cannot fail to have a good effect upon the discussion of the more radical and rational phases of the present-day theories of human improvement, mental and physical.

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CHRONOLOGY FOR SEPTEMBER.

1. H. M. S. Camilla left Hakodadi for Jeddo, never again heard of, 1860; H. M. S. Coronation, 90 guns, sank off Rame Head, crew saved, and Harwich, 70 guns, wrecked at Plymouth, crew perished, 1691; earthquake at Palermo, 6,000 lives lost, 1726.
2. First Statistical Society founded at Manchester, England, 1833; 2-6. Great Fire of London, 1666; Omdurman, 1898.
3. Worcester (Cromwell's victory), 1651; Oliver Cromwell died, Richard Cromwell procl. Protector, 1658; Peace bet. Russia & Japan, 1905.
4. Attack on Austrian Gen. Haynau in Barclay & Perkins' Brewery, London, 1850; Royal British Bank stopped payment, 1859; French Republic procl'd, 1870; Cabul massacre, 1879; Karl Blind d., 1826.
5. Campanella b. 1568; Wieland b. 1733; Malta taken, 1800; Comte d. 1857.
6. Pres. McKinley assassinated, 1901; Frances Wright born, 1795.
7. H. M. S. Captain, new turret ironclad, foundered off Cape Finisterre, all but 18 of crew lost, 1870; Buffon born, 1707; Garibaldi entered Naples, 1860; E. Castelar born, 1842; Q. Elizabeth born, 1538; Whittier died, 1892; Treaty with Thibet, 1894.
8. Bank of England rate 9%, Consols 87, 1864; Danish ex-Minister of Justice Alberti confessed to stealing \$2,500,000, 1908; capture of Sébastopol, 1855; steamer Lady Elgin sunk in Lake Michigan, 287 lives lost, 1860.
9. Mosheim died, 1755; Flodden Field, 1513.
10. Empress of Austria assassinated, 1898; Mary W. Godwin died, 1797.
11. Malplaquet, 1709; great fire at New Westminster, B.C., 1898.
12. Vienna, Turks defeated by Sobieski, 1683; Turbulent Peace Congress at Geneva, Garibaldi present, 1867; Richard A. Proctor died, 1888.
13. Plains of Abraham, Gens. Wolfe and Montcalm killed, 1759; Tel-el-Kebir, 1882; Emigrant steamer Austria burnt in mid-Atlantic, 500 lives lost, 1888; Montaigne died, 1593; Feuerbach died, 1873.
14. Fenimore Cooper died, 1851; Duke of Wellington died, 1852; New Style introduced into England (Sept. 3 changed to Sept. 14), 1752; Humboldt born, 1769; great earthquake at Constantinople, 1908.
15. Liverpool & Man. Ry. op'd, Huskisson killed, 1830; Kepler d., 1630.
16. Moscow burnt, 1812; P. Pomponazzi born, 1462; Boulanger d., 1759.
17. Condorcet born, 1743; Walter Savage Landor died, 1864.

SECULAR THOUGHT.

18. A. M. Legendre born, 1751; Dr. Samuel Johnson born, 1709.
19. Poictiers, 1356; Leigh Hunt born, 1784; Delambre born, 1749.
20. Alma, 1854; Delhi, 1857; Valmy, 1792; Emmett executed, Dublin, 1803.
21. Schopenhauer died, 1860; H.M.S. Victory, 100 guns, lost with all hands but 26, and H.M.S. Pembroke, 60 guns, with 330 hands, 1744; King Charles sold by the Scots to English, 1646; Sir W. Scott died, 1832.
22. P. Pillsbury born, 1809.
23. Assaye, 1803; Körner born, 1791; Planet Neptune discovered, 1846.
24. S. Butler d. 1680; Carnegie founds Hero Fund with \$1,250,000, 1908.
25. E. Evanson d. 1803; Paris siege began, 1870; Lucknow relieved, 1857.
26. Ch. Bradlaugh born, 1833; earthquake at Constantinople, 1800.
27. George Cruikshank born, 1792; Busaco, 1810; U. S. mail steamer Arctic lost off Newfoundland, over 300 drowned, 1854.
28. Strasburg capit'd, 1870; Dr. A. Lange b. 1828; Clémenceau b. 1841.
29. G. Buchanan d. 1582; Nelson b. 1758; Dupuis d. 1809; emigrant ship Annie Jane wrecked on west coast of Scot'd, 384 lives lost, 1853.
30. Gen. Roberts born, 1832; Necker born, 1732; Karl Grün born, 1817; floods in India, 10,000 persons perished, 1908.
- Great earthquake in Sicily, 54 cities and towns and 300 villages destroyed, 100,000 persons killed, 1693.
- Earthquake at Grand Cairo, half the city destroyed and 40,000 people killed, 1754.

DEATH OF DR. A. A. BELL, OF MADISON, GA.

IT is with the deepest regret that we record the death of another life-long supporter of the cause of Free Thought and Free Speech. Among the names of the staunch supporters of our common cause and its journalistic advocates, few have been more familiar to our readers than that of Dr. A. A. Bell, of Madison, Georgia. Dr. Bell has always been a good friend to SECULAR THOUGHT, as well with his wise counsel and literary work as with the assistance of his purse. The cause suffers an irreparable loss in the death of such a man.

Dr. Bell's death was naturally not unexpected, for he had reached the ripe age of eighty-six years. For over forty years he had practised his profession in Madison, Georgia, and had gained the confidence, respect and love of his fellow citizens, notwithstanding his outspoken opposition to orthodoxy. His life—like that of the late Dr. E. B. Foote—gives the lie to the claim, often made by weak-kneed if well-to-do Freethinkers, that in order to live with comfort under present-day social arrangements a man must worship—or pretend to worship—the reigning gods. Hypocrisy is far too prevalent among Freethinkers. That it is more prevalent among Christians is no excuse for us. Let us be more honest and courageous, learning a lesson from the lives of such grand men as Dr. Bell and Dr. Foote. If we do this, Freethought will soon make unexampled progress.

VERY LONG AGO.

Did you ever hear of Mister Dives, who lived in Palestine?
 A marvelous rich man was he, well clothed in superfine.
 His tables groaned with weight of food, his wine in gallons ran ;
 No wonder he was sleek and stout, just like an alderman.
 Another man named Lazarus, homeless and sick and poor.
 In hope to beg the rich man's crust, lay at the rich man's door,
 He heard the sound of mirth within ; but not a friend had he,
 Except the dogs, who licked his sores in silent sympathy.
 You'll think it strange that such a thing could happen here below ;
 But this was in a far-off land, and very long ago.

Now Dives daily feasted, and was gorgeously arrayed ;
 Not at all because he liked it, but because 'twas good for trade.
 That the people might have calico, he clothed himself in silk.
 And surfeited himself on cream, that they might get more milk.
 He kept five hundred servants, that the poor might not lack bread.
 And had his dishes made of gold, that they might get more lead.
 And e'en to show his sympathy with the deserving poor,
 He did no useful work himself that they might do the more.
 You'll think this very, very strange ; but then, of course, you know
 That this was in a far-off land, and very long ago.

Poor Lazarus became at length too weak with death to strive ;
 He evidently was not one of the fittest to survive.
 And so one moonlight night, about a quarter past eleven,
 He looked up at the silent stars, and died, and—went to heaven.
 Now Dives, too, was waxing old, and presently fell ill,
 Whereupon a lawyer was called in to make a mighty will.
 And when Dives' sons and daughters came to take the last farewell,
 He bade them follow in his steps, and died—and went to hell.
 I don't think God would venture now to treat a rich man so ;
 But this was such a long way off, and very long ago.

—*St. Thomas Journal.*

“ONLOOKER.”

RANSOM'S REFORMATION.

In America, a few years ago, there was a shiftless colored boy named Ransom Blake, who, after being caught in a number of petty delinquencies, was at last sentenced to a short term in the penitentiary, where he was set to learn a trade. On the day of his return home he met a friendly white acquaintance, who asked :

“ Well, what did they put you at in the prison, Ranse ? ”
 “ Dey started in to make an honest boy out'n me, sah.”
 “ That's good, Ranse, and I hope they succeeded ? ”
 “ Dey did, sah.”
 “ And how did they teach you to be honest ? ”
 “ Dey done put me in the shoe shop, sah, nailin' pastedboard enter shoes fo' leather soles, sah.”

At the Boston Immigration Station one blank was recently filled out as follows : “ Name—Abraham Cherkowsky. Born—Yes. Business—Rotten.”

THE GRADUATE.

No more of midnight oil for me, of grammar's curves or rule of three ; from mathematics I am free ; the world's before me ! I'm done with maps and slates and books, with pedagogues of weary looks ; with French and Greek I'm done—gadzooks, they used to bore me ! Toward the world I turn my face ; it seems to me a bully place, and I am eager for the race to fame and glory ; but graybeards come, with aspect wise, and sorrow in their brooding eyes, and tell me oft with heavy sighs, a mournful story. They say the world is stern and grim ; the dirge more frequent than the hymn ; and hearts grow cold, and eyes grow dim, from life's endeavor ; and weariness o'erwhelms the strong, and men's ambitions guide them wrong ; to reach the goal they struggle long, and gain it never. They hand me prophecies absurd ; they say that when my heart is stirred to mutiny by hope deferred, I'll be a-yearning, to see the good old school once more, to see the teacher at the door ; aroint ! the world is all before, its lights are burning !—*Walt Mason.*

For many years Dr. Francis Paton, ex-President of Princeton University, wore side whiskers. Whenever he suggested shaving them there was a division of opinion in the family. One morning he came into his wife's dressing-room, razor in hand, with his right cheek shaven smooth. "How do you like it, my dear ?" he asked. "If you think it looks well I will shave the other side too."

"THE RULING PASSION STRONG IN DEATH."

"When visiting a certain town in the Midlands," said an English medical man, "I was told of an extraordinary incident wherein the main figure, an economical housewife, exhibited, under trying circumstances, a trait quite characteristic of her. It seems that she had by mistake taken a quantity of poison—mercurial poison—the antidote for which, as all should know, comprises the whites of eggs. When this antidote was being administered, the order for which the unfortunate lady had overheard, she managed to murmur, though almost unconscious : 'Mary ! Mary ! Save the yolks for the puddings !'"

WOMAN'S INTUITION.

Here is a "true story" that well illustrates the reliability of woman's wonderful faculty of intuition. A woman slipped a dime into her glove on her left hand. She would be at the subway in a moment and the dime so placed would facilitate matters. As she passed the foot of the bridge extension by the City Hall, the ring of a coin as it struck the pavement reached her ears. She saw a dime rolling at her feet. A fat man, subway bound, also heard and saw it. Both stooped to pick it up. The woman was first. His hand only fanned the dust from the sidewalk.

"I beg your pardon," he said as he straightened up, rather red in the face.

"Not at all," she said. "I thank you for your courtesy." Then she hurried down the stairs. Seated in an express train, her gloved hand involuntarily went up to her hair. A dime dropped in her lap. Then she understood.

Outside, the fat man slowly closed his mouth. Then he hit Broadway in a northerly direction.—*N. Y. Globe.*

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A Man may greet his Friends with Honeyed Tongue,

And yet in Trade be hard and cold as Ice;

The Cat has Gentle Teeth to hold her Young,

But very different Teeth for catching Mice.

—A. Guiterman, in N. Y. Times.

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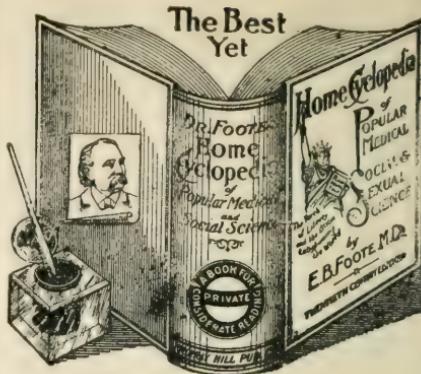
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Secular Thought.

*A Monthly Journal of Rational Criticism
In Politics, Science, and Religion.*

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CHRISTIAN DOGMAS PRODUCE HYPOCRISY.

The dogmas of the Christian Church have smitten its victims with the nauseous disease of hypocrisy. The atmosphere of our whole social life is tainted with the poison of cant and dissimulation. By invoking the aid of the secular powers to protect the authority of dogmas which to all clear-sighted men have become a mixture of blasphemy and absolute nonsense, the Church offers a premium for intellectual dishonesty. Every lover of truth is branded with the reproach of eccentricity by the upholders of a system whose centre has always been an untruth, and generally a very transparent untruth.

—*The late PROF. OSWALD.*

PROPOSED STATUE TO GOLDWIN SMITH.

Early in September the wife of Mr. Goldwin Smith died, and after her death it was announced that, in conjunction with her husband, she had made a will bequeathing their residence to the citizens of Toronto, to be used as a sort of art museum. The announcement was followed by a proposal that a statue should be erected to the aged philosopher. The proposal was endorsed by the Press Club, of which Goldwin Smith was for many years president, and elicited from him this characteristic letter :

“ The Grange, Oct. 6th, 1909.

“ Dear Mr. President of the Toronto Press Club,—It is needless to say how much I am touched by the kind feelings of my fellow-citizens shown in the suggestion of a statue. I have tried, I hope, to do my best as a citizen of Toronto, but little would have been the best if I had not received the help of other citizens, in the establishment of the Associated Charities, that of the late J. S. Pell, of the St. George’s Society, and that of the late John Baillie, of the Irish Protestant Benevolent Society; in University consolidation, that of Sir Casimir Gzowski and other friends of the policy; and in promoting the independence of the press, by pens and influences other than my own. But a statue is the final seal, and should not, I think, be

affixed till the record of life is complete. Of this there was proof even in such a case as that of Wellington. Yours very truly, GOLDWIN SMITH."

The clumsiness of the whole letter is remarkable, though its chief features are the quiet assumption that a statue is the appropriate thing in the case, the only question being as to the proper time for erecting it, and the peculiar use of the word "proof." The erection of the statue of Wellington after his death was certainly proof that when he was dead Englishmen thought it was time to honor his memory with a statue, but Emperor Bill thinks that, in his own case at least, an earlier time is not inappropriate. It is a question of taste, not a proposition that can be proved to be true or false; and if it is a question of what Goldwin Smith thinks best, it needs no more a reference to Wellington's statue than to the Pyramids.

WHY A STATUE ?

If any one asks, "Why a statue at all?" Goldwin Smith's letter supplies an answer. It claims three achievements as justifying the honor. Is any one of them a fair ground for extraordinary adulation? We think not. The Associated Charities has been organized to systematize almsgiving and to safeguard the purses of the wealthy; but we have yet to learn that there has been any appreciable reduction in poverty, vice and crime, or any suggestion even of an improvement in the conditions which foster them. There was, indeed, a proposal put forward to erect a small number of dwellings for workmen, but this proposal was suddenly withdrawn because at that time the City Council had carried a measure of justice to the small house-owner in the shape of a partial tax-exemption!

The University consolidation scheme has resulted in overwhelming our one-time reputable Toronto University with a shoal of theological colleges, and has given it a fanatical and narrow-minded President, who is doing his best to convert the whole institution into a church feeder rather than a seat of learning. In any case, the University matter is but a small class affair, of little importance compared with the Public Schools, where there is ample scope for the work of a man of capacity and leisure, and where matters seem to be entirely in the hands of a dozen incompetent and quarrelsome intriguers.

We don't know exactly the value of Goldwin Smith's services in promoting the independence of the press, for such an

article seems to be almost unknown in Canada. Taking the daily press from Halifax to Victoria, there are probably not half-a-dozen that are free from party bonds; and to-day the freedom of the press in Canada depends entirely upon the good-will of the Postmaster-General.

Goldwin Smith has received much praise for his mastery of English composition, but here it may be said that the chief features of his style are his attempt to Latinize English syntax, his constant employment of the interrogative form of the subjunctive mood, and the resulting indecision of almost all his expositions. If a statue be erected to him, let it be made of indiarubber.

GOLDWIN SMITH A FRIEND TO CATHOLICISM.

Here is a letter which gives us a clear view on a small scale of Goldwin Smith's philosophy and style :

"Editor Catholic Register. Dear Sir,—I have read with special pleasure your words of sympathy on the death of my beloved wife, coming as they do from a Catholic source. Believe me, I am no enemy of Catholicism, whatever my feelings may be as to some things which have adhered to it, and which, in my eyes, are rather ecclesiastical than religious. Some of my dearest friends, and of the objects of my sincere respect, have been Catholics. Christendom, all Christians alike, Catholic or Protestant alike, desire in its hour of peril to preserve; and the character of Christ, in my belief, is the creed of Christendom. Faithfully yours, GOLDWIN SMITH.

"Toronto, Sept. 18, 1909."

Posing as a friend to "true Catholicism," though an enemy to "some things which have adhered to it," is one of the lamest pieces of mental obfuscation we have ever come across. The principles of Catholicism are utterly opposed to freedom of thought and speech, and what becomes of the independence of the press if speech is controlled by a powerful hierarchy and terrorizing, soul-deadening theological dogmas?

How Goldwin Smith can have the face to pose as a friend to Catholicism, after lauding the Baptists when he preached a sermon in one of their pulpits, and which he said was the proudest occasion of his life, we cannot conceive. What does he think the Pope would accept as the "irreducible minimum" of creed and dogma for the qualification of a true Catholic? Does Mr. Smith think any Catholic authority would accept a candidate without any reference to Catholic creed? And what

right has he to cut the Catholic religion into two parts—the true and universal and the adventitious and non-essential?

As to the "Character of Christ" being the creed of Christendom, Mr. Smith is well aware that such a notion has no solid foundation. Even if a consistent and workable character could be evolved from the confused literary hodge-podge called the New Testament, what Christian church has ever pretended to accept such a character as its sole essential standard?

Goldwin Smith seems to be reverting to the amusements of his former childhood, and blowing bubbles made with his own home-made soft soap.

"HYPOCRITICAL NONSENSE IN PRAYER."

What Rationalists have been saying for ages was repeated a week or so ago by Principal Gandier at Knox College, Toronto. "No doubt," he said, "there is a great deal of hypocritical nonsense in our ordinary prayers." Then he continued: "There is no need to ask God to give bread to the hungry; what we need to do is to have the spirit which will share it up, for there is plenty of bread on the earth for all."

And thus you see how the cat jumps in Socialism as well as in religion. It's for somebody else to "divvy up," not for the large-salaried college principal or pulpiteer. His aim always is to grab the largest salary that he can squeeze out of the dupes who listen to him. "Sharing it up" is such an easy specific for poverty that we naturally expect more nonsense to follow, and it does so in this shape :

"The question of human brotherhood is at bottom not a social question, but a profoundly religious one, and no small part of the church's mission in society is to show that spirit of Christ in society or else re-make our complicated social and industrial system."

When the church begins to show "the spirit of Christ," we may expect "the character of Christ" to become the creed of Christendom. Until then, unless the leopard should suddenly change its spots, we believe the preachers of the spirit as well as of the character of "Christ" will continue to exemplify their preaching by their age-long practice of the worship of Mammon.

Naturally enough for a preacher, Mr. Gandier thinks that "the world's fate for good or evil is more dependent upon the

Christian Church than upon any or all governments." Every man for his trade, and we are no more surprised to hear the Bible Banger assert that he is the Atlas who keeps the world from falling into hell than we are to hear the shoemaker tell us that we are supported by his work. Only the fact and the joke are in favor of the shoemaker. But it seems to us that, if the world depends upon the Christian Church for what it may get in the way of social reforms, it is much more likely to find itself in a hell than in any "divvy up" paradise.

RELIGION AND VICE AND CRIME.

If religion and religious and moral legislation could make a nation virtuous and happy and prosperous, Canada should be a model country. The fact is, however, that Canadians are very little if any better or more free from vice and crime than the citizens of any other of the so-called civilized nations, and probably stand in the second or third rank in these particulars. Canada's true prosperity can only be tested by time. At present, its vast natural resources and limited population give it an exceptional opportunity to make an outward show of prosperity which, like its virtue, may be barely skin-deep, and which may rapidly decrease as its population swells, and as the plutocratic class now being created gains greater influence. Without attempting to prophesy, however, it may be asserted with truth that, by the side of an excessive development of the wealthy and the idle and "grafting" classes, there is a great decrease in steadiness of employment for the laboring classes. This latter may perhaps justly be said to be largely the fault of the laborers themselves; but be this as it may, what we wish to emphasize is the fact that all this has been the accompaniment of an activity greater than has ever before been seen of the ecclesiastical and religious classes.

We need not say, "the more religion the more crime," as if religion produced crime, however true it may be that religion fosters hypocrisy, which often leads to crime. Nor need we say that crime produces religion. Our purpose is served if we say—as we are well entitled to say—that religion has had no perceptible effect in stopping the increase of crime or the poverty that mainly leads to it, that most criminals are very religious, and that the conditions which produced immorality and crime were never ameliorated until science pointed out the road and

the necessity for following it. When religion is not a positively degrading force, it is nothing but a break on the wheel of progress.

RESULTS OF FOREIGN MISSIONARY WORK.

It may be thought hardly fair to take the results of foreign missions as a test of the value of religion in producing a beneficial change in the moral sentiments, and yet it seems to us that this is the very field in which the moral effect of religious influences should be most conspicuous. Translated from the debasing influences of a barbarous religion, the "heathen" character should shine like polished gold under the benign influence of the teachings of the Nazarene.

Yet what is the actual fact? Universal testimony of all impartial observers proves conclusively that the conversion of a Hindoo, a Chinese or a Japanese means usually the production of a shameless hypocrite, a liar, and a thief. But such testimony is repudiated by the officials and dupes of the missionary societies, who point to the interested reports of their own missionaries as conclusive proof of success. All they want is—more money to pay salaries for more missionaries.

It cannot be surprising, therefore, that when Mr. W. T. R. Preston, late Canadian Trade Commissioner in Japan, recently at a meeting in Parkdale Presbyterian Church, Toronto, exposed the utter failure of the Christian missions in that country and recommended their immediate withdrawal, he raised a storm of disapprobation among the officials of the missionary societies.

12,000 MISSIONARIES TO "EVANGELIZE" JAPAN.

Mr. Preston thinks that Japan might be "evangelized" if 12,000 missionaries, efficiently educated, were sent out there instead of the 1,200 incompetents now in the field. He says, in fact, that of the 1,200 only one is competent to preach a sermon such as educated Japanese would listen to. His idea is faulty in one important particular—that 12,000 preachers competent to talk rationally on Christianity to intelligent men, Japanese or Europeans, could not be found in all Christendom, even if they could be taught to preach in Japanese.

Mr. Preston recommends the immediate withdrawal of the

whole male missionary staff now in Japan and the expenditure of \$50,000 on a Commission to be sent to Japan to study conditions for a year before beginning serious work. Probably the work would be further ahead in ten years' time than it would be under the existing system, but how about the present staff? The Commissioners would have a glorious picnic; why not let the missionaries quit the monotony of preaching the gospel and take up the new job of globe-trotting on salary? They would no doubt be able to do the work better than a set of novices.

If Mr. Preston's scheme should be adopted, it would very generally and very naturally be looked upon as an acknowledgment of defeat that would reduce missionary enthusiasm to zero and utterly discredit the honesty of the whole missionary staff. But the societies cannot afford to tell the truth any more than can the ordinary Christian preachers.

CLERICAL OPINIONS.

Dr. MacKay, of the *Canadian Baptist*, practically admits the truth of Mr. Preston's charges, but thinks it would be folly to withdraw the missionaries now. "Mr. Preston," he said, "has discovered for himself what many of the best missionaries have discovered long since." If true, this means that many of the best missionaries have been taking money under false pretences for a long time. It would be interesting to know what the worst missionaries have been doing.

Dr. Sutherland, General Secretary of the Methodist Missionary Society, says that Mr. Preston's charges are "a gratuitous insult to as noble and intelligent a class of men as can be found in any country." Very fine trade-union gag this to give us in reply to such charges. They may be "noble and intelligent," though appearances are against them. But the questions to be answered are: Have they succeeded? Have they fairly earned their wages?

It is stated authoritatively that the Catholics have converted nearly a million Japanese to Christianity, whereas the many-creeded Protestant sects combined could not muster 60,000! We believe, too, that the 60,000 Protestant converts have cost far more than the million Catholic converts, for the Protestant missionaries have gone into the business on strictly business principles. There is money in it—a good salary, expenses,

vacations, and a retiring allowance in prospect. Eliminate the cash, and how many of the "noble and intelligent" missionaries would leave home for more than a good trip around the world?

Dr. Sutherland asserts that Mr. Preston's charges are based on hearsay evidence, and discounts them by saying that "if one believes everything he is told in Japan, he is likely to have a very extensive creed." What vulgar provincialism this is. The same might be said of Canada or the village Dr. Sutherland comes from. The brutal insinuation that the Japanese are a nation of liars is one that an honorable man would scorn to make; it would be manifestly unfair if made against any civilized race. We believe Mr. Preston when he says: "The Japanese have been called a nation of liars and thieves; but as a people they are just as honest and truthful as we are."

We may safely say, we think, that the most dishonest and untruthful section of any people is made up of those who preach and teach religion and morality for a salary. Virtue cannot be purchased for cash, and those who make a business of inculcating it are open to the gravest suspicion.

Dr. Sutherland's denial may be left to the tender mercies of those who admit the truth of Mr. Preston's charges.

CANON TUCKER'S "RECKLESS FOLLY."

Canon Tucker, of the Anglican Missionary Society, sees nothing but reckless folly in Mr. Preston's statements. He knows half-a-dozen Anglican missionaries alone who are "fit to fill any pulpit in Canada or Japan"—which is not by any means unlikely from his point of view. Intelligent Japanese might have a different opinion.

Canon Tucker acknowledges that ultimately the world can only be evangelized by "native" workers, but he thinks that the present staff of Western missionaries is a good stop-gap. He doesn't seem to see that this practically endorses Preston. He thinks 60,000 converts in 25 years a good showing, but if the number is correct, may we ask how many millions must be converted before the staff of native preachers is selected?

Canon Tucker says the missionaries value criticism. All we can say is that, if so, they have a most remarkable way of showing their appreciation. Of course, Tucker and Sutherland are not missionaries; they are only paid officials.

A PREACHER'S HARD LUCK.

The newspapers are often so full of preachers' misdeeds that no attempt on our part to chronicle them would give even a moderately fair idea of their multitudinous variety and extent. It seems only fair, therefore, that when a preacher gets into trouble and loses his job through an unavoidable misfortune—"by the act of God," we might almost say, using the vulgar lingo and coroner's logic—his case should be recorded for his consolation and our instruction.

The people of Goshen—not the Biblical Land of Goshen, but the village of Goshen, Mass.—had hired a gentleman named Seccombe to enlighten their spiritual darkness, and his services began this spring. Seccombe was a married man, but his wife remained in Chicago until a few weeks ago, when the preacher announced to his parishioners that his wife had given birth to quadruplets, and would bring them along with her very soon. Preparations were made and the addition to the population was welcomed by the people, who, however, were rather astonished to find that, in addition to the God-sent quadruplets, the lady also brought four other children.

Now, perhaps the most unfortunate feature of village life is that the people know all about their neighbors' business, and out of a mole-hill make as big a mountain as could any city reporter; and, although if Mr. Seccombe had had twenty children he might have been just as good or as bad a preacher as if he had been a bachelor, the gossips not only talked, but boldly asked Mr. Seccombe to account for the plain evidences of his unwonted philoprogenitiveness.

Like many other preachers similarly cornered, the preacher had to tell his story, more or less truthful as it may be. The four elder children were the result of a previous marriage to a lady who had obtained a divorce from him. In the end, the church committee presented Mr. Seccombe with two months' salary in advance and requested him to "get." He got, and the gossips were left wondering why there was such a great difference in age between the youngest girl and the oldest boy of the "quadruplets." They were evidently relatives of the twins who assured an inquirer that they were really twins—"but not by the same mother."

Mr. Seccombe seems to have imported as much confusion and mystery into his family relationships as there is in the leading dogmas of his religion.

MARTYRDOM OF FRANCISCO FERRER.

Alas, poor Spain! After centuries of oppression, hideous torture, and ruthless slaughter, at the hands of bestial royalties and soulless aristocrats, dominated by the most sordid and licentious and unscrupulous priesthood the world has heard of, and at a time when there seemed to be some prospect that a new system would be inaugurated under a young king and queen supposed to have some inkling of the modern ideas of civilization and humanity, the Spanish Government has filled to overflowing the cup of its iniquity by the murder of one of the noblest of men, one of the most devoted patriots who have ever lived in any country.

For the second time Francisco Ferrer has been put on trial for his life, upon charges which his prosecutors must have known were fabrications, before a brutal court-martial, with false evidence, and without any opportunity for reply, and it was not at all surprising that on this occasion the clericals succeeded in destroying their enemy.

It was thought that consideration for his personal safety as well as for the security of his throne would have induced Alfonso to stay the hand of the executioner, but the proverbial obstinate dullness of his race has once more brought him and his advisers to the brink of a disastrous revolution.

And a revolution is certain to follow this last dastardly murder, for no nation that has a spark of courage or honor will allow its noblest sons to be slaughtered in cold blood without making a supreme effort to punish the perpetrators of the vile crime.

The Spanish Liberals have seen the grand educational work carried on by Francisco Ferrer, and its success, which has led to his death at the instigation of the priests, is sufficient proof of the appreciation by his fellow-countrymen of its far-reaching importance.

The Spanish Liberals have understood, as Liberals in all

other countries understand, that education entirely free from church control is the first stage to be achieved by every nation and every race that aspires to permanent progress on the road to freedom.

Just as far as a people forget this principle and allow their schools to be controlled by the church in any shape, just so far are they on the way back to ignorance and slavery.

And we believe the Spanish Liberals are not the men to forget the lesson, or to fail to punish the miscreants who have made the 13th of October a sacred day, devoted to the memory of a noble servant of his country, sacrificed to satisfy the lust and greed for power of a debauched priesthood and a degenerate aristocracy.

We print below some of the daily paper despatches referring to the recent events. The bloody suppression of the uprising was followed by a series of trials and executions that will cause the name of the young king to be execrated for generations. It is not surprising that some Spaniards are paraphrasing the American jibe by saying, "The only good Bourbon is a dead one!" The great interest of the situation centred round the trial of Prof. Ferrer, who for years has been well known for his success in fostering a system of modern non-religious schools, on which account he has been persecuted by the priests, who have seized the present outbreak to bring about his death.

BARCELONA, Oct 13.—Turning away from two priests of the Order of Peace and Charity, refusing the last rites of the Roman Catholic church, Professor Francisco Ferrer to-day faced twelve infantrymen drawn up in line with loaded rifles in the fortress of Mount Juich.

There was a word of command and a single volley rang out.

When the report died away Ferrer was dead upon the ground.

The Tolstoi of Spain met his death stoically, walking bravely through the prison yard to the ditch in the shadow of the encircling wall.

CONDEMNED BY COURT-MARTIAL.

He was condemned to death by court-martial for alleged complicity in recent revolutionist uprisings at Barcelona. His daughter, upon whom his family is now dependent, and who has secured work in a biscuit factory, made a passionate appeal to King Alfonso to spare her father. It was the mention of this appeal by his counsel, Malceran, who had a short interview with him immediately preceding his execution, that caused Ferrer to show

the only emotion he displayed. He was touched by it more deeply than by any incident of his trial and conviction.

The results of the execution of the revolutionist leader may be widespread even if they do not result in the loss to Alfonso of his throne and his life.

EVIDENCE WAS FORGED.

Spanish Liberals, not including the Terrorists, but the most moderate wing, are preparing a proclamation to day informing the country that all the evidence against Ferrer, on which the court-martial found him guilty, consisted of forgeries by the police. There was no evidence against Ferrer that would not have been rejected in an ordinary court, the proclamation says.

The trial by court-martial of Ferrer is declared on all sides to have been a farcical proceeding, the condemned man having no opportunity to prove his innocence or to plead mitigating circumstances.

PLEAD WITH POPE.

ROME, Oct. 13.—It is reported that a few days ago Ferrer's daughter telegraphed the Pope from Paris, asking his intervention to save her father's life. The Pontiff was deeply moved, and exclaimed:—"Poor child; if I could succeed in softening the grief of her afflicted soul it would be a great consolation to me."

It is stated that the Pope did make a direct appeal to King Alfonso on behalf of Ferrer, but his intervention was in the nature of a suggestion rather than a request. His Holiness did not insist upon his appeal when he was informed that reasons of state rendered Ferrer's execution indispensable.

Throughout Italy the execution has created the most lively sensation. At a mass meeting at Naples the students prepared a memorial to be presented to the Spanish consul, but the local administration forbade them to present it.

COUNCIL ADJOURNED

The Municipal Council of Genoa adjourned as a token of respect to the dead revolutionist. The labor leaders ordered workingmen off their work for twenty-four hours. The cars stopped running.

In Rome the Vatican and Spanish Embassy are guarded by troops. Several priests have been attacked in the streets. Black flags were raised on many private buildings, but one was ordered to be removed from the Socialist headquarters.

The *Avanti*, the Socialist organ, urges the anti-clericals to make impossible the lives of Cardinal Mery del Val, Papal Secretary of State, and Cardinal Vives y Tuta, both of whom are Spaniards.

BRUSSELS, Oct. 13.—*Peuple*, a Socialist organ, announced the death of Ferrer in a special edition to-day. Editorially the paper states: "The awful news will unchain a tempest. We fear that in refusing to stop the execution, Alfonso has signed his own death warrant."

POLITICAL CANNIBALISM.

PARIS, Oct. 13.—The news of the execution of Ferrer at Barcelona created a tremendous sensation when printed here to-day. The newspapers issued

extra editions with glaring headlines, some of them expressing the belief that King Alfonso had compromised his future by failing to intervene. Interviews printed show that many persons prominent in the scientific and political world are indignant and pained at the day's events in Spain. A member of the institute said that he was stupefied at the execution, which he characterized as an act of political cannibalism.

LONDON, Oct. 13.—The London News says editorially: "If Prof. Ferrer, one of the noblest and most unselfish men in all Europe, and worthy to be called the Tolstoi of Spain, is murdered after a mock trial, the civilized world will suffer an unspeakable humiliation."

RATIONALISM AND THE IGNORANT.

BY AUSTIN BIERBOWER, CHICAGO, ILL.

If the Rationalists get any great power they will have to enlist the ignorant. These are more numerous than the intelligent, who amount to a small part of the whole. The ignorant are the main reliance of the religious. They are easily led to believe, and the more ignorant they are the more improbable things they accept. They easily persuade their children, moreover, that their views are true, some of whom become intelligent, and so are influential before they get rid of their faith. To win them to Rationalism much effort is required and many of them are never won at all, though they would easily be if they were instructed in rationalism instead of other religious views.

The faith of the world is the faith of the many; and the many are necessarily uneducated. Few get above gross ignorance. If the Rationalists have only the intelligent they have a small number, especially since they have not all of these. It is futile to attempt much propagation among this class. They have more influence indeed than their proportionate numbers would indicate, since they are the authors of literature, even of what the uneducated read. They have consequently great influence in shaping the opinions of the world. But this influence is limited. There are some intelligent persons in the opposite class, and they use their influence to counteract that of the learned. It is a battle between rationalism and religion, and as the religious element is larger it furnishes more combatants. The masses are persuaded as easily by illogical as by logical arguments. Those who oppose rationalism have the people to commence with, and they can keep the majority of them. Rationalism must proceed by slow steps as long as it works only with the intelligent.

In France and some other countries there is a propagation among the working men. Rationalism is there identified with politics. The Rationalists are nearly all republicans, who can become the majority; and with

their republicanism their rationalism prevails. Accordingly in France, Italy, Spain, and other southern countries many of the common people are opposed to the church.

It is not the intelligent who control in religion. Numbers have much to do with the belief of a country. While the intelligent influence a few, ignorance influences more. If the Rationalists ever succeed it must be by enlisting the lower classes.

Here is the hopelessness of rationalism,—that the many can never be educated. In southern countries, where people cannot think, the grossest forms of superstition prevail. In Africa and generally in the far south the Mohammedans are in the majority, and they will probably always hold those countries as against the Christians. In Italy and Spain, where the people are more ignorant than in the north, the Catholic religion prevails, and in Germany, England, and the United States, where the Protestant religion prevails, it is only among the educated classes that the more rational forms of this are in the ascendant.

The management of the churches in all countries has been largely by the ignorant. It is not the most intelligent that are ecclesiarchs. People who never think control the counsels of the churches. The intelligent slowly and moderately influence them, but rarely dominate as a body. So in figuring the forces of religion we have not merely to take those who are competent to decide religious questions, but those who never give them thought. The view of the many prevails instead of the view of the more intelligent. The former outvote the latter; and nearly all church measures are carried by vote. If one becomes an intelligent theologian he must not advance far beyond the views of the people if he would keep his power. The masses control even the leaders.

The only chance which the Rationalists have is to ally themselves with the uneducated. They can do this best through politics. By taking issue on every point where the Government favours religion, and by showing that the religious are reactionary in State affairs, they can create a party feeling against them, as in some European countries.

THE FLYING MACHINE AT THE VATICAN.

L'Asino represents Sarto (the Pope) and his evil genius, Méry del Val, nose in the air, looking at an aeroplane which is flying above their heads.

Sarto—We are ruined, Méry ! Now everybody will be able to go to heaven without our permission.

The fact is, that if heaven is still found at the same height which it occupied in the time of Moses, a visit to the Eternal Father will be only an affair of a few hours.—*La Pensée*, (Brussels, Belgium).

Are you wedded to your own opinions ? Then don't court Inquiry.

FACTS AS TO DISCOVERIES AND INVENTIONS.

—:o:—

BY B. F. UNDERWOOD, QUINCY, ILL.

—:o:—

"ISN'T it wonderful that the discovery of the north pole should have been made by two persons less than a year apart?" a friend remarked to the writer a few days ago.

These independent discoveries, by men unrelated to each other, so near together, seem remarkable, but they are not exceptions among the discoveries of science, and they are hardly as remarkable as the two announcements of the discoveries of the pole within six days of each other.

There was no chance, either in the discoveries or the announcements. Solomon says that time and chance happeneth to all men, but of chance this is true only in the popular and superficial sense. In truth, there is no such thing, no such event as chance. Chance means an effect without a cause, an event without an antecedent. There are no such effects; there are no such events. But, many persons making their perceptions and their grasp of thought the measure of reality, because they cannot see the cause of an event, imagine that it has no cause and that it happens by chance. In discoveries, as well as in the ongoing of the material universe, there is an antecedent for every event, a cause for every effect. If ignorance fails to discover the connection between the two, it cries "miracle," or "chance."

The processes of the world, mental and moral as well as physical, are evolutionary, and the main fact of this process is continuity. The growth of a thing is reached by successive modifications of pre-existent stages. Nothing appears *de novo*. All conditions, all thought, all knowledge, all discoveries, all inventions, all systems, all theories, are products of changes of what existed in the past.

In regard to discoveries and inventions, generally speaking, no one person is entitled to the credit exclusively which is attached to them. The people like to have one object for their hero or their scapegoat, it is so much easier to think of such an one than to distribute praise or blame, in fair and just proportion, among many. One discovery, one achievement, helps to make a vantage ground for all the investigators who follow. He who wrests from nature one secret helps others to make additional conquests.

The principle of natural selection was discovered simultaneously and independently by Charles Darwin and Alfred Russell Wallace. Both men were naturalists, both men were acquainted with the conception of organic evolution, both men made original observations, and both men worked out the idea each independently of the other. The idea was dimly in the minds

of the predecessors of these men. It has been said that a great truth is within the apprehension of a multitude before it is within the comprehension of anybody. One who cares to read the preface to Darwin's "Origin of Species" can learn that the conception of the struggle for life and natural selection, or, as Herbert Spencer calls it, "the survival of the fittest," had its inception as far back as the days of Aristotle. The idea itself was evolved and Darwin's grandfather, Lamarek, Geoffries St. Hilaire, Goethe and others contributed to the development of the conception. The history of the steam engine is the history of an invention made by different persons before Watt and since. The discovery of the conservation and correlation of forces, supposed to have been discovered about the middle of the last century, can be traced back easily to Count Rumford, and even in its less scientific form, back to classical antiquity. The discovery of Neptune was made independently through a number of telescopes which were directed in accordance with the hypothesis worked out by the Englishman, Adams, as well as the Frenchman, Leverrier. When Franklin was experimenting with his kite in this country, another person in Europe was conducting a series of experiments very similar to establish the same conclusion. Long before Morse demonstrated the practicability of telegraphy, others had discussed the possibility of transmitting word by wire and electricity, and some successful experiments were made. The transmission of the voice by wire was effected by several persons on dates not far apart, and sending messages by wire was accomplished by different persons at different places several decades ago. Indeed, we believe it was nearly fifty years ago that Professor Henry of the Smithsonian Institute asked Congress for an appropriation to enable him to make experiments in this line. Moses Farmer, who was born in 1820, and died in 1892, with whom the writer of this article was acquainted personally, who devised the municipal fire alarm, which was adopted by the city of Boston, and soon afterwards by other cities, in 1859 lighted his parlors in Salem, Mass., with an incandescent electric lamp, and near the middle of the last century he had an electric railway in operation in Dover, N.H.

So the present discoveries, inventions and applications in the use of electricity grew out of previous discoveries, inventions and applications of which the people generally now know nothing, and the results of which are all credited to the later scientists.

The explorations in the Arctic regions have all contributed to the discovery of the north pole. Sir John Franklin, not to speak of those who preceded him, the Danish and Italian explorers, and Dr. Kane, Greeley, Nansen and scores of others, helped to make the achievement of Cook and Peary possible. Each one gained knowledge that was of advantage

to his successor, and they all, as well as Cook and Peary, are entitled in part to the credit of an achievement which is awarded by the world to men who from the vantage ground of knowledge and experience, largely supplied by others, made the successful dash over the frozen ocean to the Northern goal of human endeavor.

A NEW BIBLE—THE INSURANCE MAN'S BIBLE.

—:o:—

THE benefit societies' "Rules and Regulations" would afford many a good laugh to the reader. But perhaps as funny a scene as could be wished for occurred in Judge Morson's court last week, when some agents sued the Metropolitan Insurance Company for \$100 gratuity alleged to be due to them. Mr. St. John read the following document from the "Ritual" of the Company :

"We believe that the Metropoitan Life Insurance Company has furnished us through the mediums of the manuals, agents' instruction books and circular letters, rules and regulations which, if carried out to the letter, will bring success to every one of us. We are, therefore, resolved to make the instructions aforesaid our Bible for the Business of Industrial Insurance for 1896. (Signed) Toronto Staff."

Mr. St. John read this with powerful effect. After the laugh subsided he took another oratorical position and read another card which he said was also issued by the Toronto agency. It is headed and runs thus :

"METROPOLITAN DOXOLOGY 1896.

"Tune—Old Hundred.

"Be with us in our work, O Lord,
Be here and everywhere adored,
Our labors bless and grant that we
May rest in Paradise with Thee"

On behalf of the company, Mr. Washburne repudiated these effusions.

"Do you not know," asked Mr. St. John, "that the agents get together every morning and sing this?"

"Only when they get the \$100 gratuity," interjected Judge Morson.

"Yes, they'll get it—in Paradise," said the member for West York.

Mr. Washburne said he didn't know of any such praise meeting, and doesn't believe any was held, as suggested.

The court found that the company was not liable to Waterworth for the \$100, and judgment was given in its favor.

Minister's Wife—Do you think the hairs of our heads are all numbered ?
Minister—Certainly I do.

Minister's Wife—Well, I've got dark hair, and here's a blonde one on your coat. What number is that, do you suppose ?

Minister—That must be No. 23.

DARWIN'S CONTRIBUTION TO EVOLUTION.

BY C. STUART GAGER.

An address delivered before the Scientific Association of the University of Missouri, at the exercises commemorating the one hundredth anniversary of the birth of Charles Darwin, and the fiftieth anniversary of the publication of the "Origin of Species," February 12, 1909.

Reprinted from "The Open Court," Chicago, Ill., Oct., 1909.

THE announced title of this paper would have sounded strange indeed to the average reader of thirty or forty years ago. Darwin's contribution to evolution! Why, Darwinism *is* evolution: it is *all* Darwin. Such was the almost universal popular impression.

This confusion of ideas has not entirely passed away to-day, and we are all accustomed to see the words "evolution" and "Darwinism" used interchangeably in newspaper articles and popular magazines.

Not only were these two words used synonymously, but with a special and restricted meaning which did violence to both of them. "Do you believe in evolution?" is the first question put by the layman; and when the man of science answers "yes," he is asked with unfeigned surprise, "Why, do you believe that man came from a monkey?"

I would not presume to instruct this audience as to what evolution is, but a statement of it will be a fitting preliminary to what I have to say, and serve to give a clear definition to the subject.

If we consider that the universe has not always existed as it now is, we may conceive at least two possible theories to explain its present condition: First, it was made as we now find it by an act of creation; second, the present order of things has come to be, by a series of gradual processes operating through long periods of time. Huxley avoided rubbing the fur of the theological cat the wrong way by calling the former the Miltonic hypothesis. The latter is the conception of evolution.

According to the Miltonic hypothesis, events are unrelated, except in point of time. One event may have occurred either before or after any other, or they may all have occurred at the same moment. But they have no logical connection. We may not interpret the present in the light of the past, nor infer the future. Hitherto nature may have followed a certain recognized order, but we are not at all justified in concluding that such will hereafter be the case. Science becomes a mere pastime without any ultimate goal. We may describe the facts and sequences of natural phenomena as one may catalogue the titles and shelf-numbers of books in a library, but with reference to the past or the future, no inference may be drawn from the former any more than from the latter. The librarian may

at any moment intervene and capriciously change the entire content and arrangement of the library. God made it: there is nothing to explain.

Evolution, on the other hand, tells us that events have followed in orderly sequence; they bear to each other the relation of cause and effect; the present configuration of the material universe is the logical sequence of the one preceding, and a clear understanding of it would enable us to predict the one to follow. The caprice of a *Deus ex machina* gives way to the uniformity of nature, and science becomes something more than mental gymnastics. Knowledge of the past enables us not only to understand the present, but also to predict the future and to order our lives accordingly. If God made and now controls the universe, then evolution merely describes His method of work. We know that He does not play tricks with us. He has not made us to mock us. The universe is the revelation of himself, and our intellects were meant for something more than blind belief.

This, in brief, is evolution. Creation is not an act, but a process, and still in progress. Merely for purposes of convenience we may divide this process into two phases, inorganic evolution, and organic.

Now, it is quite superfluous to state here that the conception of inorganic evolution was old before Darwin was young. It began to take form in men's minds when *Æolus* and *Boreas* gave way to convection currents and barometric pressure, and when *Aurora* fled before the reality of axial rotation.

We make only a passing reference to the fact that the idea of evolution obtained among the ancient Greeks and Hindus, and even among the Algonquin Indians of North America, and recognize that its introduction into modern science dates from the proposal of the nebular hypothesis independently by Swedenborg and Kant, in the middle of the eighteenth century, and its further elaboration by LaPlace fifty years later.

Thus the universe as a whole was properly launched, but the principle was not extended to the details of geological processes until the preliminary work of Hutton and Playfair and the publication of Lyell's epoch-making "Principles of Geology," in 1830-33, established the notion of uniformitarianism. We see that the idea of inorganic evolution was thus carefully worked out by the time that Darwin was getting disgusted with the Greek and Latin classics, and also with geology, in Edinburgh University. We must seek for his contribution, then, in the realm of organic evolution. What the contribution was is not as self-evident as one, at first thought, might suppose.

Let us first endeavor clearly to state what is meant by the expression organic evolution.

If all organisms, living and extinct, plant and animal, including man, could be assembled in one place, it would be possible so to group them as

to show their relationship to each other. A survey of the individuals thus grouped would disclose the fact of a gradual increase in complexity of organization throughout the ages, culminating in the dominating types of the present. A more careful observation would bring out the fact that no two individuals, however closely related, are exactly alike. In other words, we would recognize descent with modification.

The individuals would naturally fall into groups of successively higher orders. In sequence these would be Kingdom, Division, Class, Order, Family, Genus, Species, Variety. Under Genus would be grouped all those plants which might properly be referred to by the same non-scientific, or "common" name, for example, the oaks. Now, it is a significant fact that all "common" names of plants are *generic* names—rose, apple, primrose, willow, maple, etc., all refer to genera. Hereby hangs a tale.

Previous to the work of the great classifier, Linnæus, it was quite customary to refer to plants by only one scientific name, but the scientist used his Latin jargon and said, *Rosa*, *Malus*, *Salix*, *Acer*, instead of rose, apple, willow, maple. What did the systematist mean by *genus*? Precisely what the word implied, *kind*. For is it not clearly stated that, on the third "day of creation," "God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit *after his kind*," i.e., after his genus ("*juxta genus suum*")? Genera, therefore, were the units of creation, and this was the very general belief of systematists up to the time of Linnæus.

The critical observation of Linnæus, however, soon detected that the genus-group was composed of smaller sub-divisions; thus, for example, there was the Carolina-rose, the long-leaved willow, the sugar-maple, and Linnæus called them *Rosa Carolina*, *Salix longifolia*, *Acer saccharinum*.

It should not be inferred that Linnæus introduced the binomial nomenclature into science. No misconception is more widespread nor more erroneous. Herbals, with binomials employed throughout, were published a century before Linnæus. What Linnæus did was to recognize that the genus group was far too large to express nature accurately. Genera could not be regarded as the lowest taxonomic units, and so he took the binomial method of naming, gave it precision, systematized it, and used it uniformly in naming plants and animals. The subdivisions of genera are called *species*, meaning *particular kind*. Then the species came to be regarded as God's immediate handiwork. Thus we see, if Darwin had written his "Origin" before Linnæus's time, either it would have been called the "Origin of Genera," or, if its present title had been given, the book would have attracted no more attention than the "Systema Natura" of Linnæus, and would have aroused not a particle of religious furore. What a salutary tonic and corrective it is continually to orient

one's ideas and conceptions in the light of historical perspective! If De Vries had preceded Darwin and the theologians remained consistent, we would have had the battle waged over the question as to whether or not the garden varieties of vegetables originated by a natural method or by special acts of divine interposition.

But, to return to the text, the work of Linnæus ultimately resulted in shifting theological attention from genera and focussing it upon species. The latter were now to be safe-guarded from the onslaughts of materialism and infidelity. With genera and varieties we could do as we liked.

Now, so far as the system of the great Swede disclosed, he was entirely innocent of any concept of the kinship among either plants or animals. The basis of his classification was wholly artificial. God made the species. Those nearest alike, structurally, were placed in the same genus, plants having the same number of stamens in the same class, and those having the same number of pistils in the same order; but the idea of a genealogical tree for all living things was yet to be introduced into taxonomy.

The history of the development of this idea of descent is too long and too technical to be attempted here. It may be traced as an undercurrent back some four or five centuries before Christ, to Anaximander, and Empedocles. The latter is called by Osborne "the father of the evolution idea." But, notwithstanding the later writings of St. Augustine, who definitely rejected the notion of special creation in favor of evolution, the works of Leibnitz and Kant, and the contributions of Erasmus Darwin, of Treviranus, of Lamarck, and of the author of the "Vestiges of the Creation," the great fact of descent remained largely a philosophical speculation. With Spencer, who elaborated the idea in 1852 in his essay on "The Development Hypothesis," it was only a deduction from "First Principles." The establishment of its validity by direct appeal to the facts may be mentioned as the first and fundamental contribution of Darwin to evolution.

When the "Origin of Species" appeared in 1859 (only an abstract of a larger work, its author said), the scientific world was amazed at the breadth of observation, the wealth of facts, and the masterful way in which they were marshalled for the author's purpose. It was a triumph of inductive logic. In his pocket note-book for 1837 he wrote: "In July opened first note-book on transmutation of species. Had been greatly struck from about the month of previous March on character of South American fossils, and species on Galapagos Archipelago. These facts (especially latter) origin of all my views."

Erasmus Darwin, Goethe, St. Hilaire, Treviranus, Lamarck, and Chambers, the probable author of the "Vestiges," all *believed* that species were not immutable and the products of special acts of creation, but the

question was still debatable. A candid consideration of the evidence compiled by Darwin, however, made it practically impossible for any unprejudiced reader to reject the inference of derivation. The question was no longer debatable. Special creation is indeed thinkable, but there is not the slightest evidence for accepting it. Every living thing, so far as we have any evidence, originates by natural birth. The dicta, *omne vivum ex ovo*, *omne vivum ex vivo* explain not only the origin of living things to-day, but also the derivation of the different kinds of living things. "Consistent uniformitarianism," said Huxley, "postulates evolution as much in the organic as in the inorganic world. The origin of a new species by other than ordinary agencies would be a vastly greater 'catastrophe' than any of those which Lyell successfully eliminated from sober geological speculation." Furthermore, while special creation is perfectly capable of producing the present order, it is not incapable of producing some other order. It cannot be proved to be the *vera causa* of the present order.

This, then, is Darwin's first contribution to organic evolution: he established the validity of the hypothesis of descent, "namely that, in the words of the 'Origin,'" "the innumerable species, genera, and families of organic beings with which the world is peopled have all descended, each within its own class or group, from common parents, and have all been modified in the course of descent." ("Origin," 1st ed., p. 457). This is the fundamental doctrine of the book.

(*To be concluded.*)

THOUGHTS OF A THINKER.

BY T. DUGAN, ALBANY, N.Y.

VII. COUNCIL OF NICEA, A.D. 325 (*continued*).

IT was at this Council also that the birthday of Christ was selected. Up to that time there was no such day—the various factions could never agree among themselves in reference to one particular day. Constantine finally persuaded them to do so, and they agreed upon the natal day of Mithra, the Persian savior—the 25th of December. This was the way they provided a natal day for their Savior; and now those who are taught what they term Christianity, really believe the birth of Jesus to be an historical fact, and would die to maintain it.

If Christ had been a historical personage, it would have been known and recorded by the historians of the time; and if he had had disciples or apostles, those followers certainly would have been able to agree upon the day or year of his birth. All the saviors of antiquity had this day, the

25th of December, for their natal day, as explained in the chapter upon Mythology.

This Council of Nicea was held in the year 325 A.D., which means that it was 325 years after the alleged birth of the Christian Savior. Now, this A.D., or Anno Domini, or the so-called "Year of our Lord," is an entire fabrication. It should be the 325th anniversary of the founding of the Roman Empire, for it was 325 years before that Council was held that Cæsar Augustus was crowned Emperor, and the Republic ceased to exist. The following facts prove it: Augustus was 63 years of age when he was crowned, and he died 14 A.D., when he was 77 years of age. So it is plainly to be seen that the year "1 A.D." should be the year "One" of the foundation of the Roman Empire, and not the year One of the Christian era. A.D. 1 means, therefore, the year One of "Our Lord Augustus Cæsar," rather than of "Our Lord Jesus Christ." For Augustus Cæsar was deified and worshipped as the Savior of his country. At the Nicean Council they knew nothing about the date of Christ's birth, and were obliged to invent a date, finally selecting the natal day of the Persian Savior.

When the Church secured complete control over the empire nobody dared to oppose her. She changed the Augustan era to suit herself, and so it remains to this day. In those days, those in power could do just as they pleased, for the people had no voice whatever in any political or social matter. The masses of the people were mere slaves, as they were in Russia a few years ago. Even in the days of Henry VIII., Mary and Elizabeth, in England, each of these so-called rulers changed the religion of their country from one side to the other just as they pleased, and the people changed with them, for no person dared to open his lips in opposition.

Nicea was a small town opposite Constantinople, at that time the capital of the Roman empire. Constantine founded that city and made it his capital, abandoning Rome and turning it over to the bishop of that city. Which bishop eventually became the "Pontifex Maximus;" in other words, the High-Priest or Pope of Rome. This office had been held by High Priests of the Republic for seven hundred years, when Rome became an empire in the time of Augustus Cæsar. The Emperor became identified with that office. So that it was what they term a *sacred* office under paganism, or that part of pagandom under Roman dominion. When the Empire fell, the Bishop of Rome seized the supreme power and became the Pontifex-Maximus, or Pope, which means the same identical thing—the infallible father of the whole empire. Turn to any encyclopedia, and you will see what the name (Pontifex-Maximus) means. You will see that this office was held by the pagan high-priest, and was handed down from century to century, until finally it fell into the hands of a Christian monk.

It was at that same council that our present Sunday was established. Formerly the Christians' holy-day was Saturday—the last day of the week, in commemoration of the day that Jehovah rested from his labors of creation.

Constantine, who formerly was a Sun-worshipper, had that day changed to the first day of the week in order to conciliate the prejudices of the people, for it was upon the first day of the week that the pagans worshipped the sun-god; and to-day, all over Christendom, that old pagan holy-day is held as a sacred institution established by the power which animates the universe and which they term "God."

Priests are continually inculcating the idea of humility. They even do not spare the minds of mere children. In fact, it is with them they begin their work, for once the child is secured, you have eventually the man and the woman. The mind sways the actions as well as the opinions of the people, and it takes the priest to obtain that influence. They speak very plausibly, very insinuatingly, very affably—having been trained especially for that purpose of securing the necessary influence over the infantine mind. They will begin with: "Be humble and God will reward you." Never manifest pride, for God hates pride. If you are struck on one cheek, turn the other also. A people brought up under such influences are easily enslaved—the spirit of independence can never exist among them—they know not what freedom means. Tyrants would never have anything to fear from such a people, and that is why such friendly relations always exist between those who are in authority, or who are rich, and the various churches. It was so in the olden times, the priest always on the side of the tyrant, and it is the very same to this day, the world over.

The motto of the Church is: "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." This means that you must respect the claims of tyrants, whatever those claims may be. Between those two powers, the State and the Church, the people are ground into the dust, as you would grind corn or wheat between two stones. Still, the Church claims supremacy, on the grounds that it is a divine institution, whereas kingly power is merely human. Those who know nothing about the matter take for granted everything which the Church asserts, because they imagine that their salvation depends upon it.

(To be continued.)

THE HIGHER CRITICISM IN SCHOOL.

Jimmie giggled when the teacher read the story of the Roman who swam across the Tiber three times before breakfast.

"You do not doubt a trained swimmer could do that, do you, James?"

"No, sir," answered Jimmie; "but I wondered why he didn't make it four and get back to the side his clothes were on."—*Success Magazine*.

SECULAR THOUGHT.

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Business Mgr.: C. M. ELLIS.

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CHRONOLOGY FOR OCTOBER.

- 1.. Arbela (Alexander v. Darius), b.c. 331; Bolingbroke b. 1678; Paper Duty repld. in Britain, 1861; Jas. Lick d. 1876; Penny Post with U.S. 1908.
- 2.. Dr. E. B. Tylor b. 1833; Arago, astronomer, d. 1853; Plébiscite in Papal States re union with Italy, 133,681 for, 1,502 agst. 1870; E. Renan d. 1892.
- 3.. Wm. Morris d. 1896; G. Bancroft b. 1800; Treaty of Limerick, 1691.
- 4.. Signor Crispi b. 1819; Felix Pyat b. 1810.
- 5.. First English Bible printed, 1535.
- 6.. Diderot b. 1713; the "Unlearned Parliament" (all lawyers excluded) met at Coventry, 1404; Tennyson d. 1892.
- 7.. Lepanto, 1571; Reform Bill rejected by Lords, 1831; E. Bauer b. 1820; E. A. Poe d. 1849; Oliver Wendell Holmes d. 1894.
- 8.. Alfieri d. 1803; Wellington's army ent. France, 1813; Chicago fire, 1871.
- 9.. Cervantes b. 1547; Mosheim b. 1694; Manchester anti-machinery riots, 1779; President Kruger's ultimatum, Boer war began, 1899.
- 10.. Kruger b. 1825; Nansen b. 1861.
- 11.. Oldcastle burnt as Lollard, 1433; Camperdown, 1797.
- 12.. Trial of Richard Carlile, 1819; Robert Stevenson d. 1859.
- 13.. Martyrdom of Francisco Ferrer at Barcelona, 1909; Murat shot, 1815; Virchow b. 1821; Saint Beuve d. 1869; Henry Irving d. 1905.
- 14.. Battle of Hastings, 1066; Dr. J. Hunter d. 1793.
- 15.. Lucretius d. b.c. 55; Gregorian Calendar introduced, 1582; Marie Antoinette beheaded, 1793; Neitszche b. 1844.
- 16.. Dupuis b. 1742; Parliament Houses, London, burnt, 1833.
- 17.. Saratoga, 1777; Lombardy evacuated, 1866; Jas. Parton d. 1891.
- 18.. Frederic Harrison b. 1830; Lord Palmerston d. 1865.
- 19.. Dean Swift d. 1745; Leigh Hunt b. 1784.
- 20.. Salamis, b.c. 480; Navarino, 1827; Sir R. Burton d. 1890; J. A. Froude d. 1894.
- 21.. George Combe b. 1788; Trafalgar, Nelson killed, 1805.
- 22.. Thos. Cooper b. 1759; 17 Suffragettes sent to jail for rioting, 1908. German military balloon burst at Berlin at a height of 2,000 feet.
- 23.. L. de Lisle b. 1818; Civil War between Charles I. and Parliament began, 1642; Edgehill, 1642.
- 24.. Laurier's Dominion Government returned to office, 1908.
- 25.. Agincourt, 1415; B. Constant b. 1767; Royal Charter wrecked off

Anglesea coast, 446 lives lost, 1859; Balaclava, 1854; S. African Republics annexed by Great Britain, 1900.

26. Hogarth d. 1764; Von Moltke b. 1800; great earthquake extending from Cronstadt to Constantinople, 1802.

27. Servetus burnt, 1553; Comte b. 1797; Metz surrendered, 1870.

28. Erasmus b. 1467; Danton b. 1759; Louis Blanc b. 1813; earthquake at Lima and Callao, 18,000 killed, 1746; Suffragettes chained themselves to gallery screens in House of Commons, but forcibly removed, 1908.

29. Sir Walter Raleigh beheaded, 1618; D'Alembert d. 1783; John Leech, caricaturist, d. 1864; Richard Cobden d. 1864; Keats b. 1795; fatal Reform riots at Bristol, 1831.

30. Gambetta b. 1818; earthquake in Syria extending over 2,000 miles, 20,000 perished at Baalbec, 1759.

31. P. Mantegazza b. 1831; Earl of Rosse (telescope designer) d. 1867; Hallow Eve.

Book Notices.

FREE PRESS ANTHOLOGY. Compiled by Theodore Schroeder. Large 8vo., viii. 266 pp., bound in cloth, \$2. Truth Seeker Co., N. Y.

By the publication of this valuable volume Mr. Schroeder has made a large addition to the debt the Liberal world owes to him for his many years' vigorous and able work in favor of free speech and a free press. The great need of the world has always been a full appreciation of the right and the duty of free expression of opinion. Men talk glibly enough about freedom of speech, but they commonly understand by the term freedom to talk only in ruts agreeable to them. As a matter of fact, so strong are the prejudices arising from heredity, family and school training or lack of training, and social customs, that real mental freedom either in thought or in its expression seems one of the rarest things to be found. In the religious world there is probably far less thinking than in any other section of society, and yet it is there that radical free thinking is most imperatively demanded if totally fallacious opinions are to be avoided.

The relations of the sexes is another department of thought where vast issues for good or ill depend upon free and radical discussion, and yet it is a fact that all such discussion is denounced by the ultra-prudes, usually very largely on theological grounds.

The reason for this state of things is not far to seek. The mass of men are trained to regard as indisputable truths, sent directly from heaven, what, after all, are but the wild speculations or the designedly misleading theories of ignorant men in an ignorant age. Such men naturally regard any attempt to improve the existing order as sacrilege and atheism. "My grandmother's religion is good enough for me," is their motto, and society might be destroyed before they would permit a fraction of the experience devoted to the breeding of pigs and cattle to be utilized in improving the race of men.

The opponent of entire mental freedom—freedom of thought, speech, and press—may be regarded as a slave who has no ambition to achieve his own emancipation and who is obsessed with the idea that emancipation is a bad thing. It may be that complete freedom of speech is impossible just at present, but here arise the questions: Who shall decide? On what principles shall judicial decisions be made? In practice, the answers to these questions reduce the whole matter to absurdity. For instance, in Toronto a police officer is made the censor of theatrical performance and play bills, with sometimes ridiculous results. A clerk in the Post-office is the newspaper censor, and we have known cases where a political "p.d." has been necessary to reverse his stupid order.

It may be, as we have said, that some regulation of speech and press may be necessary, but we are very much inclined to agree with Mr. Schroeder, that such regulation should be based upon a clear definition of the matters that are to be the subject of repression. It should not be left to an ignorant jury or a prejudiced judge to decide *ex post facto* whether a certain phrase or book is legally suppressible. A crime which cannot be concisely defined is not a real offence. It is simply an offence to prejudiced men. If it is admissible to ridicule Joss, it is equally permissible to ridicule Jehovah.

Our decided opinion is that no power of censorship should be exercised by any authority unless accompanied by criminal proceedings for a specific breach of a legal enactment, and should never entail the entire suppression of a periodical. Such a suppression (or refusal of mail privileges) is of a piece with the action of a judge who should sentence a criminal to death to prevent the chance of his committing any more assaults.

Religion and sex are the two questions that are of the most transcendent importance to modern society. The first, because its prejudices and myths have dominated men's minds to the almost complete atrophy of their thinking powers; the second, because, while knowledge upon the matters connected with it is the main basis we have for racial and social regeneration, it is tabooed chiefly because of its connection with religious beliefs.

Mr. Schroeder's volume is a mine of weighty authorities in favor of entire freedom of the press, and should be in every Freethinker's library. The first nineteen pages are devoted to a reprint of Milton's "Areopagitica," published in 1644, his famous essay in favor of a free and unlicensed press; and this is followed by a large number of extracts from writers from Bayle to those of the present day, covering the various aspects of the question.

LES FÊTES CHRÉTIENNES. Première Série. Par Eugène Hins. 88 pp., 25 centimes (15c.). Bruxelles; Bibliothèque de *La Pensée*. 1909.

In this neat pamphlet M. Hins, the able editor of *La Pensée*, examines the origin and bearings of the legends which form the basis of the feasts and fasts of the so-called Christian Year. In the present series are found the feasts relating to the birth of Jesus, of which the author says:

"A word of explanation as to the classification we have adopted. We have brought together in this first series all the feasts connected with the legend of Jesus and his mother, not in the order of their occurrence in the calendar, but in an order at once logical and chronological, beginning with the Immaculate Conception—a fact preceding the birth of Mary—in order

to finish with the Assumption, which ended her earthly career. We thus shall find brought together and commented upon all the chief legends upon which Christianity is founded."

And M. Hins does comment upon them in a free and incisive style that speaks volumes for the progress of liberal opinion and toleration in Belgium. From beginning to end the "sacred" characters of the New Testament story dance a jig like marionettes in a showman's hands, but it is a jig that is both amusing and instructive, for M. Hins knows his subject like a good Catholic and his style is vigorous and lively. He fully explains the orthodox Catholic view of the Immaculate Conception, and of the Assumption he writes :

" The 15th of August—every one remembers it, even unbelievers, for it is a holiday—the Church celebrates the ascension, in body as well as in soul, of the mother of Jesus to heaven, as her divine son ascended, only her ascension is called Assumption ; for if Jesus mounted, like hydrogen gas, in virtue of his ascensional force, Mary, heavier than air, was drawn up from above, whence the word 'assumption' (*assumere*, to draw to itself)."

DEATH OF ROBERT S. BOWNESS.

Summerside, P.E.I., Oct. 6, 1909.

SECULAR THOUGHT lost its best supporter in this place and the town one of its principal citizens by the death of Robert S. Bowness quite recently. On Saturday, Oct. 2nd, he was going about the streets in his usual health, retired early and before midnight was seized with extreme pain near the heart. A doctor was immediately called, but he could do nothing more than to alleviate the pain by hypodermic injections, and our friend passed away shortly after midnight. While in pain he several times cried out—"Welcome death!" "Oh, come death!"

Mr. Bowness was born on January 9th, 1850, within a dozen miles of where most of his life was spent. He became a husband before arriving at twenty, and after a short experience in farming he took up the art of photography, which he followed with much success till about two years ago, when he transferred the business to his son.

Deceased was an extensive reader, and it would be impossible for one of his inquiring mind to remain in the dark with respect to Christian absurdities, stories of witchcraft, Jonah and the whale, etc., his library containing many standard works on Freethought.

Mr. Bowness was among our most prominent citizens, and his comparatively early demise has cast a gloom over all classes. He served a number of years at the council board, was a justice of the peace, and also one of the county coroners for some ten years. On retiring from business he erected a handsome residence on a principal street, which, with his excellent partner, he did not live to enjoy quite a full year.

Robert Bowness, the father of deceased, came from Scotland early last century ; his mother (Tuplin by name) was descended from a French family who came to Britain at the revocation of the Edict of Nantes.

A widow and six children survive the deceased.

J. M.

THE PHILOSOPHY OF HORSESHOE LUCK.

ONE lowering fall day I was walking along the road that leads from the village to my farm, two miles out of town.

And as I trudged along I saw a horseshoe in the middle of the road. Now, I never go by a horseshoe. It means good luck! So I picked up the horseshoe, and instantly my psychic sky seemed to brighten.

And as I walked along with the horseshoe in my hand, I saw another horseshoe in the road.

"Everything is coming my way," I said. I picked up the second horseshoe, and then I had one in each hand. I had gone about a quarter of a mile when I saw two more horseshoes right together in the road. "It seems as if some one is working me," I said. I looked around and could see no one. "And anyway, I accept the bluff," I said to myself, as I picked up the two horseshoes. Then I had two horseshoes in each hand, but I wasn't four times as happy as when I had one.

I had gone about a quarter of a mile when I saw a pile of horseshoes in the road. "I've got 'em, I fear!" I said to myself. But I braced up, and walking up to the pile of horseshoes I kicked into them. They were horseshoes all right. And just then I saw a man coming down the street picking up horseshoes in a bag. I watched him with dazed eyes, and swallowed hard as I tried to comprehend the meaning of this strange combination. Just then I saw the man's horse and wagon ahead. He was a junk gentleman, and had lost the tail-board out of his wagon and had been strewing horseshoes all along the way. He called to me and said: "Hey, ol' man, dem's my horseshoes!" "I know," said I, "I've been picking them up for you."

And the moral is this: While it is true that one horseshoe brings you good luck, a load of horseshoes is junk.—ELBERT HUBBARD.

An old woman belong'ng to Pettinain went to visit her daughter at Galashiels, and stayed over Sunday, going to church with the family in the afternoon. "Weel, mither," said her daughter while on the way home from church, what did ye think o' the minister?" "He's neither ae thing or anither," laconically answered the old lady. "An' hoo's that?" pursued the young woman. "Weel, this way. He preached sae long I wad hae liked tae sleep, but he roared sae loud I cudna get sleepin'," replied the mother.

At the disruption in 1842 the bulk of the shepherds joined the Free Kirk. But one collie held by the Established principal, and refused to "come out." Every Sabbath he went alone to the Established Church, where he was wont to accompany his master. His master refused to coerce him. "Na, na," he said, "he's a wise dowg; I'll no meddle wi' his convictions." The collie's adherence to the Establishment had, however, a disastrous end. He was accustomed to lie during the sermon on the pulpit stairs, no doubt better to hear the discourse. Below him were placed the long stove-pipe hats of the elders. On one unfortunate day he fell asleep, rolled off his step and managed to get his head firmly fixed inside one of the hats. Bitterly mortified, the dog fled from the kirk, and ever afterwards as his master said, "had nae trokings wi' religion."

ESAU WOOD'S STORY.

Esau Wood sawed wood.

Esau Wood would saw wood.

All the wood Esau Wood saw Esau Wood would saw. In other words, all the wood Esau saw to saw Esau sought to saw.

Oh, the wood Wood would saw ! And oh, the wood-saw with which Wood would saw wood.

But one day Wood's wood-saw would saw no wood, and thus the wood Wood sawed was not the wood Wood would saw if Wood's wood-saw would saw wood.

Now, Wool would saw wood with a wood-saw that would saw wool, so Esau sought a saw that would saw wood.

One day Esau saw a saw saw wood as no other wood-saw Wood saw would saw wood.

In fact, of all the wood-saws Wood ever saw saw wood Wood never saw a wood-saw that would saw wood as the wood-saw Wood saw saw wood would saw wood, and I never saw a wood-saw that would saw as the wood-saw Wood saw would saw until I saw Esau Wood saw wood with the wood-saw Wood saw saw wood.

Now Wood saws wood with the wood-saw Wood saw saw wood.

Oh, the wood the wood-saw Wood saw saw would saw !

Oh, the wood Wood's wood-shed would shed when Wood would saw wood with the wood-saw Wood saw saw wood.

Finally, no man may ever know how much wood the wood-saw Wood saw would saw, if the wood-saw Wood saw would saw all the wood the wood-saw Wood saw would saw.

THE ANXIOUS STEPFATHER.

The master of an elementary school sent a circular letter to the parents of several backward boys who were under his charge, stating that unless those pupils paid more attention to their lessons he would have to resort to drastic methods of punishment. A few days later the following reply was received : " Dear Sir,—I have reseved your flogging sirkler, and u have my sankshun too walup my sun ass much ass u like. I no e iss a very bad skoler : is spellin is simply atroshus. I have tried to teech im myself, but e will not learn nothin, so hop u will beet it intu im ass much as u can. P.S. : The resin e is sich a bad skoler is bekas e is my sun bye my wife's fust usband."

There was a story told during the Robertson-South controversy. Good old William Lamb Mitchell, a pre-Disruption worthy and the reverend pastor of Free Holborn Church, was of course a stern opponent of the Higher Criticism, and one day during the height of the debate, he met a friend in Union Street, Aberdeen. " Weel, hoo's a' wi' ye the day, Maister Mitchell ? " " I canna complain, but, man, I had a wonderfu' dream last nicht. I dreamt that I was translated to heavens abune. The sicht was gran'. And there were great multitudes o' folk : no mony that I knew. Moses was pointed oot to me. He was lookin' aboot an' speiring, ' Whare's the wee mannie that said I didna write the Book of Deuteronomy ? ' But, " added the pawky old worthy, " he wasna there. "

SOME OF OUR EXCHANGES.

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GNANODAYA, monthly, 1 Mof. Rp. (50 c.) per ann. ; Bhakti Marga Sabha office, Bangalore City, India.

THE KALPAKA : a Magazine of Knowledge, monthly, Rs. 3 (\$1.50) per ann. ; ed T. R. Sanjivi ; pub. by Latent Light Culture, Tinnevelly Bridge, South India.

VOLNA' MYSLENKA (Free Thought), monthly, K. 4.80 per ann. ; e'. Jul. Myslik. Správa Volné Myslenky, Kral. Vinohrady, Prague, Bohemia.

METAPHYSICAL MAGAZINE, mthly, \$2.50 a year (foreign \$3.12, or 13s.), single copies 25 cts. ; 500 Fifth Av., N. York.

THE TRUTH SEEKER, wkly, \$3 per year. G. E. Macdonald, ed. 62 Vesey St., New York City.

Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d.; \$2.50 per yr. Literary Guide, mon., \$1 per yr. (incl. quarterly supplements). Watts & Co., London.

The Open Court, 1322 Wabash Ave., Chicago, Ill., mo., 10c., \$1 a year, Dr. Carus ed.

Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed.

To-morrow, 139-149 East 56th St., Chicago, Ill., mon., 10 cts.; \$1 a year (for. \$1.50).

Blue Grass Blade, Lexington, Ky., weekly, \$1.50 per yr. J. E. Hughes, ed. and pub.

Humanitarian Review, Los Angeles, Cal., mo., 10c., \$1 a year, Singleton W. Davis, ed.

Ingersoll Beacon, 78 La Salle St., Chicago, Ill., mo., 5c., 50c. year, W. H. Maples, ed.

The Conservator, 1624 Walnut st., Philadelphia, mo'ly, 10c.; \$1 a yr. H. Traubel, ed.

The Adept, Crystal Bay, Minn., mo., 25c. a year. Astrological. Frederick White, ed.

The Balance, mon., 10c.; 50c. yr. J. H. Cashmere, ed. 1700 Welton St., Denver, Col.

Vegetarian Magazine, mon., 10c., \$1 per year. Chicago, Ill.

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" Yes," he answered.

" And Jackson was a praying man. He prayed also ? "

" Yes," he assented.

Then how was it he gained the victory ? Did that mean that the Union cause was wrong ? "

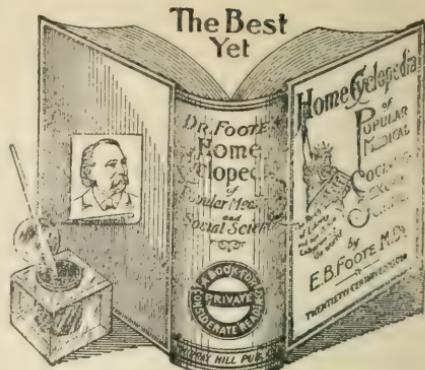
Very gently the good old general replied : " Both our prayers were answered. Jackson prayed for immediate victory, and I for the ultimate triumph of our cause. We both got what we prayed for."—Independant.

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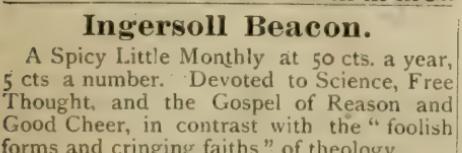
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Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

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THEOLOGY V. REASON AND PHILOSOPHY.

If I proceed to treat of theology, I shall step out of the bark of human reason and enter into the ship of the church. Neither will the stars of philosophy, which have hitherto so nobly shone on us, any longer give us their light.

—LORD BACON.

THE MURDER OF FRANCISCO FERRER.

The execution of Francisco Ferrer by a military court at Barcelona has aroused a storm of indignant protest from all shades of Liberals throughout Europe, and it seems certain that the Spanish throne, in permitting it, will have compassed its own downfall, as well as that of the church which has sustained and dominated it. Many hundreds of Spanish Liberals have been tortured and butchered, their property confiscated or destroyed and their families ruined; but, in spite of the loud denunciations of Ferrer by the Catholics, no rational man will believe that the Spanish Liberals will allow the storm to blow over without making a supreme effort to punish the miscreants who have disgraced humanity by their bloody work.

Times and men seem different from what they were when the British Legionaries dropped down the Thames from London on their way to join Garibaldi's Two Thousand in the effort to wrest Sicily and Naples from the bloody clutches of King Bomba, and we can hardly expect to see another similar expedition leave British waters to help the Spaniards should they make an attempt to establish constitutional government. But there is evidently sufficient enthusiasm and manliness and generosity left among the peoples of France and Italy to lead us to expect that they will not be wanting in the hour of peril which is sure to come before long. Let us, however, do our share financially, even if we are too old or too pacific to risk our lives in the cause of freedom.

It is now proposed to erect two monuments to Ferrer, one near the Bruno monument opposite the Vatican at Rome, the other near the boundary line between France and Spain. We have sent a small contribution to the cause, and will forward at once to the officials in charge any donations our friends may intrust to us for that purpose.

—————
SEMPER EADEM—IN INTENTION, IF NOT IN ABILITY.

How far the Catholic leopard has changed its spots by all the lessons it has received of the futility of force to ultimately achieve its tyrannical ends may be gauged by this utterance of Father Bernard Vaughan, S. J., quoted in the *Tablet*:

“ You ask me, ‘ What is Medeinism, and what do I think of it ? ’ I will ask you another : ‘ What is appendicitis, and what do you think of it ? ’ Appendicitis is a new name for an old disorder—typhlitis, perityphlitis, etc. Medeinism is not a new malady, but only a new name for scepticism, rationalism, etc. As appendicitis, unless got rid of by surgical operation, might prove fatal to human life, so, too, Medeinism, unless treated surgically, might easily poison the very springs of spiritual life.”

With an assumed innocence the *Tablet* remarks : “ This seems to cover the situation in a few words and in an intelligent (*sic*) manner.” Undoubtedly it does. To a Catholic, it justifies the murder of Francisco Ferrer. It shows us that, in spite of all their smooth phrases and talk of toleration while they lack the power to torture and burn heretics, the Catholic priest is as ready as ever he was to slaughter—or, as the Bible terms it, to “ cut off ”—those who refuse to submit to him.

You have only to talk to a Catholic priest for a few minutes to understand this fully—that it is only the lack of power that prevents him and his fellow priests from imitating the worst deeds of Torquemada and Alva in the exercise of their divine authority to preserve the purity of the Catholic faith !

And one of the most lamentable features of the degrading effects of these damnable teachings is noticeable when Catholic laymen discuss these clerical crimes. Every excuse is put forward to justify the priest, however vile his conduct may be. The Catholic excuses and defends his priest as the Protestant excuses and defends his God for natural cataclysms.

The teaching, indeed, of both Protestants and Catholics is equally demoralizing to people and priests alike, the difference lying chiefly in the fact that the Catholics form a united and

well-organized body, while the Protestants are a quarrelsome mob.

CATHOLICS FAVOR CIVIL AND RELIGIOUS LIBERTY (?)

It is somewhat curious that this sinister reference to the use of the knife in dealing with heretics follows immediately after two telegrams—one from the Catholic priests assembled in a Plenary Council at Quebec to King Edward, thanking him for the liberty they enjoy "under his gracious rule," the other a reply from the King, thanking the priests for the expression of their loyal sentiments, and assuring them of his wish that "religious and civil liberty should always be enjoyed by my subjects in all parts of the Empire."

Possibly the King does not know the inner meaning of the Catholics' expressions of loyalty and appreciation of civil and religious liberty, but the *Tablet* to some extent exposes them in this fashion :

"That 'Coronation Oath' will have to be revised radically, the memories of the Eucharistic Congress in London last year will have to be blotted out completely, the picture of Catholic Ireland, where there are other subjects in accord with his constant desire of enjoying religious and civil liberty, will have to be retouched rather strongly before we swallow hook, bait, tackle and all. God save the King to see his desire really realized."

The King ought to know, possibly he does, that Catholics only desire the sort of toleration and liberty they now possess in Canada to be continued for a few decades, and Canada will be a second Spain—completely at the mercy of a gang of Irish and Italian priests. The freedom they now enjoy in Canada gives them the means of amassing immense wealth at the public expense and of almost totally destroying the education of the whole body of Catholic children.

The Pope truly says that Catholicism always flourishes in lands where it is accorded the most complete freedom.

The bad taste which leads the *Tablet* to insinuate sinister motives to the persons with whom compliments are being exchanged is characteristic of greedy and presumptuous priests.

PROTESTANT AND CATHOLIC CORONATION OATHS.

But why should the Protestant Coronation Oath be changed to suit the Catholics? Some politicians term it an anachronism.

We wish the time had come when we could imitate them, but that time will not come while Catholicism— even that “pure” Catholicism of which Goldwin Smith is the friend— rears its unholy head to strike terror into the hearts of ignorant men, and to keep them and their children in brutal subjection.

In our opinion, no true and faithful Catholic can be a good citizen, and he can only become one as far as he rejects the leading Catholic claims. The Coronation Oath may contain some objectionable points, but a “radical” revision of it will be possible only when Britain has become a Catholic country or the Pope ceases to claim the right to interfere in all civil and political affairs.

What sort of an oath would the Catholics like to substitute for the present British Coronation Oath? Here is one which would probably suit them. It was prepared for a new king of Italy by Pope Gregory VII., and may be found in Greenwood’s “*Cathedra Petri*,” XI. iii., p. 527 :

“I do swear that from this hour I will bear faith and true allegiance to the blessed Apostle Peter and his Vicar Pope Gregory, who is now in the flesh: whatever the said Pope shall command by the words and the form ‘by thy true obedience,’ I will faithfully observe and perform. As concerning the appointment to Churches and the territories, renders and revenues heretofore given by the Emperors Constantine the Great and Charlemagne, or by any other person or potentate whatsoever, whether man or woman, at any time, unto the Holy See, and which either have now fallen or may hereafter fall into my possession, I will come to such agreement with the Pope that I may not incur the peril of sacrilege and eternal damnation; and that I may thereby, and by Christ’s assistance, requite unto God and St. Peter all honor and service due to them. And I do swear that, upon the very first occasion of my coming into the presence of the Pope, I will by my hands faithfully engage and profess myself the vassal of the blessed Peter and the Pope.”

This oath may by some people be called an anachronism, but it indicates accurately the position actually occupied by all true Catholics. For, however much Catholic dogmas may be modified or newly interpreted, devoted obedience to the divine—or priestly—authority is the one essential requirement of all Catholicism, whether Goldwin Smith’s true faith or otherwise and without which it must soon cease to exist.

We have no love for oath-taking in any case, and especially none for religious oaths; a simple affirmation of an intention to faithfully perform certain duties is all that is ever implied in an oath; but when there exists a perfectly organized body

of men whose one object is to circumvent the laws the office-holder is sworn to maintain, it is as well that that body of men should be specially noted.

GOLDWIN SMITH AS AN ANTI-SOCIALIST.

A recent issue of the New York *Sun* contained a letter from the ever-fertile pen of Goldwin Smith entitled, "What, Precisely, Is Socialism?" And this letter, not unnaturally, has excited the New York Socialist daily, the *Call*, to a reply extending over three issues in its large editorial type. For it is well known that Dr. Goldwin Smith is by no means a Socialist, and, not being apparently a very deep student of anything in particular, his letter on Socialism, like his innumerable letters on religion, appears to be mainly a series of questions rather than an illuminating exposition.

The *Call's* first article is devoted to controverting Goldwin Smith's position that the division of society into classes arises naturally from the fact that men are not born equal : "Countless are the divergences and inequalities of capacity and character ; consequently of success and position in life." The *Call's* reply is vitiated by the same fallacy that underlies many other arguments—that you can differentiate the conditions or environment of a man from the capacities and characters of other men. They, indeed, are just as much parts of a man's environment as anything else that affects him physically or mentally.

When the *Call* says : "The historian Goldwin Smith knows that the status of a man in Roman or mediæval society was determined by birth or the accident of war, or some other external influence having no relation whatever to his capacity or character," it takes up a position that we think is indefensible. And then it continues :

"To go no deeper, the immediate cause in the formation of classes was *Force*, while the preservation of classes was effected through the hereditary transmission of property and privilege on the one hand and of poverty and subjection on the other."

This looks like stultification. Force implies character and capacity, and the very object of the Socialists' campaign of education is to cultivate character and capacity and so produce a new force to remedy the injustice arising from the old force.

ARE MEN BORN EQUAL ?

If the *Call* means that at some certain epoch society was forcibly divided into two classes, rich and poor, would not that fact imply the possession of character and capacity by those who exercise the force ? If the division arose gradually *pari passu* with the growth of society, would not the same logic apply ? Is it not a matter of every-day knowledge that capacity and character lead men to-day into positions of trust and power and wealth ? It may not be what some of us consider the best men who succeed. It may not be the capacity that enables a man to be a benefactor to his fellow men or the character that makes him an example for them to imitate, but it is at least the energy and determination that leads to the accumulation of wealth, that prompts a man to seize or make opportunities of acquiring the power to dominate the destinies of his less keen-witted and more subservient fellows.

Ignoring the manifold inequalities in the characters and capacities of men is, in our view, the weakest point in most reform movements. If there were any good reason for believing that with all the advantage of increased knowledge those inequalities would be wiped out, things might be different. We might, indeed, look upon Anarchy as the logical goal of human endeavor. But in this matter Nature and reason alike seem to oppose an eternal caveat to Perfection in anything, and offers an irresistible opposition to anything but measures of amelioration.

The *Call* makes extensive use of the term "accident" of war, etc ; and, speaking of trade, says : " But what is this 'business ? ' Is it not a species of warfare—industrial warfare—which, like all warfare, is determined largely by forces over which we have no control—that is to say, by accident ? "

While Socialists can see so much "accident" in trade and warfare, they are only proving their own lack of capacity and character. We might ask, will trade and industry under Socialism be carried on without accidents ? If trade is liable to so many accidents, what is the use of preparation for it ?

THE CAUSES OF NATIONAL PROSPERITY.

The *Call* is far stronger, we think, in opposing Goldwin Smith's view that " the main source of the misery at present perhaps is redundancy of population in certain centres, caused

by reckless breeding." But it replies : " If Goldwin Smith were asked, What was the cause of the misery of the Roman slaves or the mediæval serfs, would he have answered, Their reckless breeding, or would he have said, Their exploitation by their masters ? "

Classing together in this way two very different social states developing one from the other during a period extending over many centuries, is no way to settle such a question, though it may be freely admitted that at all times the leading cause of the misery of the serf and laboring classes has been their exploitation by their masters. The question is, what makes the one class slavish, the other tyrannical ? Is it not a condition which has grown up with man himself—an inevitable outcome of his ignorance and barbarism—a condition from which there is but one salvation : increased knowledge, with the character and capacity that will flow from it and develop the necessary power to secure justice.

Gibbon tells us that probably the happiest period which has ever been experienced by the human race was that Augustan Age when slavery was the condition of the majority of mankind. It was left for mediæval Christians to reduce the slaves to the condition of abject misery from which they have only just begun to emerge ; and it is a question whether the mass of modern laborers are either so happy or so contented as were the slaves of ancient Greece and Rome. In any case, it may be said that there never has been a time when over-population or lack of means was the radical cause of distress ; and though the tyranny and exactions of the classes are no doubt answerable for much, we consider that the prime cause of all the laborer's troubles is his ignorance, with its consequent subserviency, cupidity, and thriftlessness.

And when the *Call* sums up its argument thus : " The fact is, whatever ' redundancy of population ' there is in any highly-developed country is due entirely to the fact that there are more wage-laborers than capital is able to employ with profit to itself," it only imperfectly states its view of a small part of a very complicated problem.

ANSWERS FOR GOLDWIN SMITH.

The most satisfactory part of the *Call's* articles are its replies to Goldwin Smith's queries : " What is the new social system

to be? What are to be the form and powers of its Government? and How is it to be introduced?" These replies are sensible and reassuring, and point to the formation among Socialists of far more rational views than those which have hitherto prevailed.

Capitalistic ownership of the means of production is to be replaced by collective or social ownership, but whether the future ownership shall be national, or that of some major or minor division of the nation or some new social groups, is uncertain, and is liable to change as changes occur in means of production.

The form and powers of the Socialist Government will be determined from time to time, as with other Governments.

Socialism will be introduced peacefully if possible, but if the ruling minority resist, force will have to be used. Most other Governments have to be changed under similar conditions.

It has often been remarked that society has as much liberty and other good things as it is prepared for, and the answers of the *Call* point to the conclusion that Socialists anticipate a continuance of this condition of reform; that is to say, that social reforms will be adopted just as rapidly as the mass of people are prepared to demand and adopt them.

As the advocacy of improved social conditions, we cannot see any objection to such a description of Socialism.

"Is the State to hold everybody to their work?" asks Mr. Smith among a cloud of questions that hardly merit mention. The *Call* gently remarks that the working classes at least will not be shocked by such a proposal. Perhaps Mr. Smith fears that some cruel Socialistic Government might try to utterly ruin his reputation by compelling him to fill a hundred pages of foolscap per day with his guesses and questions.

"How, without letting great prizes be won, can we hope to have great material improvements, great efforts, and great ventures?" asks Mr. Smith, who, apparently, can conveniently shut his eyes to the names of a legion of benefactors of the human race who have had no other object in their life-work than to do good to their fellow men. To say that some great prize is the essential incentive to men of genius to accomplish great works is baby-talk, which Goldwin Smith should have left behind in his college debating-club days. Rather may it be said that to benefit humanity by the dissemination of truer ideas is the chief incentive of men of genius, while the winning

of great prizes is the leading incentive of those who exploit their fellow men for their own personal advantage.

“WHAT, PRECISELY, IS SOCIALISM?”

Taking the *Call's* statement as authoritative, then, we are prepared to accept Socialism without any serious question or misgiving. It is only in the educative stage at present, like many other reforms the need of which is felt more acutely by some sections of society than by others, and has no ideal state of perfect social conditions to present to us as a goal to be reached in either the near or the far-distant future. It will come, like all other reforms, when the educative process has reached a stage in which the active and enlightened sections of society, or a majority of the electors, are in a position to force it upon the objecting minority, by bullet if not by ballot.

What Socialism will be when thus adopted is a question for the intelligence of the future to decide, and will depend upon circumstances. And as circumstances change, so the working basis of Socialism will change and also its forms of government. So far as we understand these propositions, they mean that Socialism is to be a development from present conditions through an educative process, and we can see in them nothing objectionable. So far as our judgment goes, too, the whole trend of social reform to-day is distinctly in the direction of municipalization or nationalization of the great public utilities, and the great Co-operative movement, in the production and distribution of the necessities and luxuries of life, is decidedly in the same direction. We can easily believe that there may be a very rapid intensification of these movements in the near future, and that, with the aid of improved educative methods, a truly democratic form of government may be nearer than to some of us seems possible.

We fully appreciate, however, the wisdom of the *Call* in refraining from taking up the role of a prophet in this matter. It is a new and rational departure that speaks much for the progress of the educative process.

PRECAUTIONS AGAINST MARRIAGE OF THE UNFIT.

A meeting of the Federation of Women's Clubs was recently held in New York, at which a resolution was passed demand-

ing the passage of a law compelling all male candidates for matrimony to pass an examination by a reputable physician, and to prohibit the marriage of all males who cannot show a "clean bill of health." Five hundred women were present at the Hotel Astor when the resolutions were presented by Mrs. H. J. Wood, who in a rather florid speech made the following remarks :

"The laws of the State discriminate against women, but they do not against men. Now, with all in favor of the men, let us have this in favor of the women : let us prohibit by law the marriage of innocent girls with men who are unfit for marriage. Eighty per cent. of the deaths of women are caused by men. Seventy-five per cent. of the operations upon women are caused by men. Children are destroyed by men who should never have married. When they are not destroyed, they are brought into this world blind, and deaf, and dumb, and destined either to lives of misery or to die. Tuberculosis is spread by tubercular husbands marrying healthy wives. Mothers' lives and happiness are ruined after their marriage. The cause —men who were not fit to marry. Lack of children has been laid too long at the door of the woman. Statistics show that the vast majority of these women would have had children were it not for the condition of the men they married. It is time we shouldered the burden and met the hideous spectre that is sapping the life of our generation. This can be done by compelling the male to show that he is fit to get married."

Apart from some loose grammar and still looser metaphor, and possibly also a little exaggeration, much of Mrs. Wood's remarks may be accepted as true ; but there are two sides to most questions, and our decided opinion is that a "clean bill of health" should be shown by both parties to every marriage.

We look upon marriage as a civil contract of partnership in which society is so vastly interested that it is justified in taking every precaution to prevent the partnership becoming a menace to the welfare of the community.

We take some few precautions to prevent the entry into our country of undesirable immigrants. Surely we are equally justified in taking the most effectual means to prevent the springs of our national life being polluted by the birth of mental and physical degenerates of both sexes, for whom we can have no law of deportation.

The matter is one that is beset with many difficulties, but we think most of these will disappear if we reflect that most of them are already surmounted with reasonable success by the life insurance companies. Why should it not be made a condition of the issuance of every marriage license that the appli-

cation for it should be accompanied by a certificate from the officials of a designated company that the parties had passed a medical examination and held a policy in the company?

In some cases the unfitness is manifest, but probably in a majority of cases the unfitting factors are beyond the ken of any examiner; many of them undoubtedly developing after marriage. There seems, however, to be no good reason why such measures of precaution should not be taken as are possible and likely to tend to the benefit of future generations.

The growing independence of women is becoming an important factor in bringing about an improvement in the laws of both marriage and divorce; and we believe that this independence, aided by woman's increasing intelligence, is really the chief means upon which we can rely for radically improving the race.

THE AUTOMOBILE "GRAFT" IN TORONTO.

The deeply-rooted sentiment of "graft" among our civic employees was never more clearly seen than in the present-day craze for automobiles. There is hardly a civic employee above the rank of a day-laborer who has not been badgering the Board of Control for months past for an appropriation to enable him to purchase an automobile. Each one has a long story to tell of the great loss of time incurred in walking from one part of the city to another or in using the street cars, and of the immense saving there would be if he had the use of an automobile, and dozens of them have been purchased.

Suddenly, an exposure was made of the uses to which these automobiles were put. Instead of being used for civic purposes only, many of them were in constant use by the families and friends of the officials—the bill of expenses, repairs, etc., being paid by the city, of course. The matter having become a public scandal, an order was issued that every city automobile should have the words "City of Toronto" painted in large letters on it. Instead of being abashed, as one might have expected, the City Engineer and some others boldly objected to the lettering, on the ground that it was "undignified," etc. But the order was confirmed, and to get over the difficulty the necessary words were painted in colors as much like the ground colors as possible, so that in many cases they were quite unnoticeable.

Now, what other object could such a plan as this serve but a dishonest one? In other large cities, we are told, there is no objection to having civic automobiles labelled; and possibly it would have been the same in Toronto had every vehicle been labelled at the start. But the dishonest practice having grown up of using the city's property for private purposes, it seems as difficult to remove it as to get rid of other forms of kleptomania.

THOUGHTS OF A THINKER.

—:0:—
BY T. DUGAN, ALBANY, N.Y.

—:0:—

VIII. ORIGIN OF MAN AND HIS RELIGION.

How did religion, in the first place, make its appearance? It certainly must have had a beginning. There must have been a cause, and that cause must have appealed to the consciousness of mankind as a truth firm as a rock, or men would not have accepted it and fought for it with such tenacity as they have in the past, nor would they hold it with such firm conviction as they do at present. They look upon it as the most sacred institution known to man, and regard all other considerations as of no account compared with it. No matter what transpires in regard to the body, that is of no account in the estimation of the religious man; his chief anxiety is in reference to the salvation of that which he considers his "soul"—that is the all-important thing with him. Every criminal believes he has a soul to save just as truly as the best man, and, even when upon the scaffold, is as confident of "salvation" as the man who would not molest the least inoffensive creature in existence.

Now, how did this idea first originate? I am not referring to that special phase of religion called Christianity. I am referring to the mother of all religions—"ancestor worship."

Ancestor-worship was the first religion which made its appearance on this planet. For proof of this I refer you to the works of Herbert Spencer. To discover this secret we must trace the career of Man away back to prehistoric times, or prior to what geologists term the "Quaternary period" of the world's history—a million years back—maybe more. Previous to the first third of the nineteenth century, scientists knew nothing about this Quaternary Man, or as they term it at present, "Primitive Man." About the time referred to a clue was discovered; that clue was followed up, and now we know all about it because we have the proofs to show for it.

A French priest, the Abbé M. Boucher de Perthes, was the first person

who discovered among the gravel-beds of the Somme river in France, the tools left by early man. When he announced the fact to the world, every scientist laughed at him, and for several years this continued. But Perthes continued his investigations with the pick and shovel, along the banks of the Somme, and he finally was listened to; and a committee of scientists was appointed by the Royal Society of England to visit the Somme and to make an investigation. They did so, with the result that the Abbé's statements were endorsed. This led other men to explore the caves of England, France, Belgium and Germany, in all of which were found various kinds of tools associated with the bones of extinct animals, such as the Mammoth, the Mastodon, etc., which men never knew existed before these were found. On many of the bones were carved the figures of those animals, with the figures of man himself covered with scratches representing hair all over the body. The tools were made from flint, chipped in the rough, not polished, as in the succeeding stone age.

Those savages were not such as we have on the earth to-day; they were far inferior. They lived in caves without a fire—did not know enough to make a fire; and hunted and fished for a living, eating raw what they captured. When they passed away, they left their tools and other evidences of their existence. Upon the sides of their caves they drew figures of themselves and their achievements, of animals such as the Mammoth and various other animals with which they were familiar. Those early men are named "Paleolithic men"—primitive men, the men of the "Rough-Stone Age."

Mr. Langdon Smith, a writer on one of the New York newspapers, composed a poem on early man, in which he describes him. A few of his verses will give a better idea of the Rough-Stone men than I can.

"I was thewed like an Auroch bull
And tusked like the great Cave bear;
And you, my sweet, from head to feet
Were gowned in your glorious hair.
Deep in the gloom of a fireless cave,
When the night fell o'er the plain,
And the morn hung red o'er the river bed,
We mumbled the bones of the slain.

"I flaked a flint to a cutting edge,
And shaped it with brutish craft;
I broke a shank from the woodland dank
And fitted it head and haft.
Then I hid me close to the reedy tarn,
Where the Mammoth came to drink;
Through brawn and bone I drove the stone
And slew him upon the brink.

“Loud I howled through the moonlit wastes,
 Loud answered our kith and kin ;
 From west and east to the crimson feast,
 The clan came trooping in.
 O'er joint and gristle and padded hoof,
 We fought, and clawed, and tore ;
 And cheek by jowl, with many a growl,
 We talked the marvel o'er.

“I carved that fight on a reindeer bone,
 With rude and hairy hand ;
 I pictured his fall on the cavern wall,
 That man could understand.
 For we lived by blood, and the right of might,
 Ere human laws were drawn ;
 For the Age of Sin did not begin
 Till our brutish tusks were gone.”

Such were our ancestors—men in their primitive state. Can we wonder that there are such imperfections in mankind as we see, when we consider the source from which we originated? I think not! The wonder rather is, that there are so many good people to-day, more particularly when we consider the opposition of those in authority to all progress, and the almost universal ignorance of nature and its laws.

The truth is, we arose from brutish ancestors by the natural laws of evolution. We are still advancing, and will continue to advance until we become more perfect than we are at present, even the best of us ; and then we will require no human laws to regulate our conduct, for our conduct will be a law unto itself. We find men of this stamp to-day, right in our very midst, who have reached this stage ; and such men will increase in numbers in the future. When they become numerous enough to constitute a controlling force, we will progress still more rapidly, and may eventually attain that which we are now striving for, a heaven upon earth for man, instead of what it is at present, *a hell upon earth*.

(*To be continued.*)

EDUCATE BUT NOT CONVERT.

Mrs. C. F. Smith, the wife of a Hong Kong shipping merchant, who is in this country on a visit, says that the missionaries educate the Chinese, but it is doubtful if they ever convert them. She says a Jesuit priest who had worked for twenty years among them told her that he could not say for certain that he had ever converted one of them. For the sake of money, she says, the Chinese will pretend conversion.

A higher morality, like a higher intelligence, must be reached by a slow growth.—Spencer.

FERRER MARTYR.

—:O:—
BY LÉON FURNEMONT, IN "LA PENSÉE."
—:O:—

FRANCISCO FERRER rendered to the cause of education in Spain the same signal service which was rendered to it in Belgium by Charles Buls and his friends who founded the Model Schools.

Shall we make a comparison between the honored and triumphant old age of the late Burgomaster of Brussels and the tragic end of poor Ferrer, who expiated with his life the crime of having desired the emancipation of his country through the complete remodelling of its educational system? What is truth here is error elsewhere.

Ferrer had followed very closely the educational systems of France, Britain and Switzerland. He was a fervent admirer of Pestalozzi, his methods being inspired by the latest improvements realized in the majority of civilized countries. His work developed wonderfully, and numerous establishments created under the inspiration of his Modern School soon spread all over Spain. From that day, Francisco Ferrer became the doomed object of the hatred of the clerical party.

In addition to his Modern School, Ferrer had founded a publishing house, devoted to sociological and philosophical works, and scattered abroad in every country where the Spanish language is spoken the writings of such intellectual anarchists as Kropotkin, Jean Grave and Clisée Reclus, from whom, indeed, he derived many of his opinions.

It was in this publishing house that he employed Morral, and this fact was used in order to implicate Ferrer in the plot directed against the King of Spain.

We know that, on that occasion, the protests of the civilized world prevented the deliverance of Ferrer to the clutches of civil justice; but military "justice," alas! does not so easily give up its victims.

After his acquittal, Ferrer travelled through the principal countries of Europe in order to thank personally those who had been the principal workers for his liberation.

At the International Freethought Congress of Prague, in September, 1907, he was the object of enthusiastic ovations, and took an active part in the labors of the Congress.

The Modern School, which he had founded and conducted with so much success, had succumbed in the troubles, and, instead of attempting to re-establish them in unfavorable conditions, Ferrer adopted a new form of propagandism. In March, 1908, he founded an "International League for the Rational Education of Children."

This is the way the man who has just been shot without trial as the instigator of the sham outrages at Barcelona presented his new work :

"If, like us and with us, you wish that *peaceful methods should succeed to violence* ;

"If, like us and with us, you think that the most efficacious and most urgent task before us is *the preparation of well-balanced brains and healthy minds in the rising generations*, come with us !

"Combine your efforts with ours in that work of liberation which *alone* can bring the world each day nearer to a better future, and will lead ceaselessly towards a higher standard of truth, of grandeur, and of goodness."

Such was the man, good, gentle, generous, and chivalrous as a true Spaniard, with whose brains and blood they have stained the soil of his country.

It is true that the same man had written this :

"Education given to children should rest upon a scientific and rational basis, and be divested of every mystical or supernatural notion."

In the Spain of Torquemada, of Philip II., and of Alphonse XIII., under the domination of Jesuits and monks, such opinions merit death.

Shame upon all these infamous men.

JESUS CHRIST AUGUSTUS.

BY "NUMMUS," IN "TRUTH SEEKER."

UPON the publication of the chronological work of Albiruni, in the tenth century, it was discovered that the substitution of the name Jesus Christ in the place of Janus Chirinus (Augustus), though it had successfully deceived the Western world, had failed to mislead the Orient, where the aera of Augustus Chirinus (known in India as Aurgouti Tirounal) was still reckoned as Anno Domini 1. The Roman pontificate therefore deemed it of the utmost importance for the preservation of its imposture to alter the Christian aera as radically and promptly as possible. Hence thy preparatory works of the monks John Sacrobosco, about 1250, and Roger Bacon, about 1290, and the alteration of the Christian aera in the pontificate of Gregory XI., 1370-78, which removed Augustus back one Indiction (15 years) of the Christian calendar : the utmost that the now widele accepted canons of the church would bear. In consequence of this alteration, the A. D. or Anno Domini, which formerly belonged to Janus Chirinus Augustus, is now transferred to the mythical Jesus Christ, and the apotheosis and aera of Augustus is transferred to 15 B. C.

But although this alteration of the calendar, of which the proofs are numerous enough to fill a printed volume of 1,000 pages, was ordered by the Roman pontificate in the early part of the fourteenth century, it failed to reach or become adopted in some countries of Christendom until the early part of the fifteenth century, as witness the following passage from the history of Portugal :

In the reign of King John the Great, 1385-1433, "many reforms were made, such, for instance, as changing the aera from that of Augustus to that of Christ, which made the date of the year consonant with that of the rest of Christendom." Portugal (in "Story of the Nations"), by H. Morse Stephens (Oxon.), New York 1898, p. 121.

In fact it was not changed in Russia until the reign of Peter the Great.

NANSEN ON THE MORALITY OF ATHEISTS.

BY J. T. LLOYD, IN LONDON "FREETHINKER."

IN his excellent article in the current *Hibbert Journal*, Dr. Fridtjof Nansen, the Arctic explorer, tells the following anecdote in illustration of the point that Atheists are moral by the force of their own logic :

"I once witnessed a discussion between a very prominent and intelligent clergyman and an Agnostic. The clergyman asked the Agnostic whether he did not believe in life after death. The Agnostic answered that he did not. The clergyman said that he could not understand such a thing, and still less could he understand why the Agnostic led a moral life. If he, the clergyman, did not believe in a life and a reward after death, he could not see the purpose of a moral life, and he would certainly take all the enjoyment of its pleasures that life could give him. The Agnostic answered that he feared their tastes did not quite agree. He saw his happiness in harmony, and such a life would hardly bring harmony into his existence."

Such is Atheistic logic on the subject of ethics, and if he puts that logic into practice the Atheist is bound to be a highly and rationally moralized being. How foolish as well as false and misleading, therefore, is the assertion that "there is no place in a Godless Universe for any approach to a moral sense," and that "unless an Atheist is a fool he will cease to talk of rationalizing morality." Whoever writes in that insulting style either wilfully misrepresents or is culpably ignorant of the real teaching of Atheism.

Habit is a cable. We weave a thread of it every day, and at last we cannot break it.—Horace Mann.

COLORED WIT AND PIETY.

THE GREAT REVIVAL SCHEME.

"Dis here is er great 'vival dat we's got on han', Brudder Marcus," said Parson Hickney, addressing a co-laborer in the great cause. "Yas, indeed. Yas, indeed. It do me er heep er good ter see all dese ole sinners 'fessin' de Lawd; sho's yer born'd, it do." "Me, too, Brudder Marcus. It do 'pear like de day o' de pennycost hab come at las', an' I thanks de Lawd fur it. Start up ernuder him, dar," he added, turning to the congregation. "Yas, Brudder Marcus, we's gwine to git our 'ward fur all dis good work we's doin'." Say, deah brudder, what de c'leckshuns ermount to dis ebenin'?" "Ten dollars an' er quarter." "I thanks de Lawd fur dat, too. Say, brudder Marcus, we ain' gwine to steal dat money, is we?" "No, indeed." "Jes gwine ter 'joy ourse'fs er leetle arter sarvices, ain' we?" "Dat's all." "Dar's plenty red plan'ation likker down de street, ain' dar?" "Plenty o' hit." "Gwine ter git some, ain' we?" "Deed we is." "Fine 'vival dis, Brother Marcus?" "Monstrous." "An' we'se thankful." "We is dat." "Wall, let 'em sing ernuder him, an' den we'll go. Sing ernuder him, please. Brudder Jake, please start de chune, an' de Lawd'll jine in arter er while."

It was in an experience meeting in an African Methodist church over in Virginia, writes a Washington correspondent. They had been singing the well-known lines :

"While the lamp holds out to burn,
The vilest sinner may return."

A new convert had been giving in his confession. He had told the brethren and sisters all the sins of his life, and more too, with all their aggravations. He had confessed to every crime known to the statutes and every sin known to the decalogue. When he paused for breath, gasping at his own wickedness, a brother in the gallery shouted solemnly : "Put out dat lamp!" "Wha'fer?" asked the pastor. "Coz," said the solemn brother, "the vilest sinner done return!"

Uncle Jupe being once more in Court, his Honor asked : "Haven't you been in jail for stealing chickens once before?" "No, sah—no, indeed I hain't. Praise de Lawd for his infernite goodness and mussy, nobody hain't cotched me yit. Hit seems as ef I was pertected by the higher powers."

The revivalist negro is strong in Biblical history. For lovely anachronism, the following verse from a genuine camp-meeting melody, quoted from the *American Art Journal*, fairly takes the cake :

"In de days of the great tribulashun,
On a big desert island de Philistines put John;
But de ravens dey feed him till de dawn came roun',
Den he gib a big jump and flew up from de groun'.
O, come down, come down, John."

It should be added that the John referred to is not the crack-brain of Patmos, but Johnny the ducker otherwise St. John the Baptist.

Mad Murdock.

THE VESSELS IN USE, AND WHAT CAME OF IT.

"In a great house there are not only vessels of gold and of silver, but also of wood and of earth."—2 Tim. 2: 20, 21.

I WENT to church lately (Methodist church) and heard a great man, for he had D.D. and other affixes to his name. He preached from the above text, and took the part of the Higher Critics to some extent. The idea that the sanctified would put in a forever waving palm branches and shouting "Hosanna!" was allegorical, and typical of a state of entire blessedness; and while it was as true as any part of God's Holy Word it was not intended to be exactly descriptive of the actual occupations of the elect. A person who was active in good works in this life could not let such capabilities lie dormant for ever in the future life. Ignorant and weak people whose greatest achievement here was to have faith would enjoy the pleasures of eternal day, but not as full an enjoyment as would fall to the lot of those who in science, law, commerce, literature, art, and the liberal professions here had blessed their fellows and made this earth a better place to live in. The man with ten talents would sing louder hosannas in heaven than the one who was only possessed of five talents, etc., etc.

The church was warmly comfortable, the seat was nearly as well padded as the sermon, and the sing-song drone of the speaker affected me strangely. I must have undergone something akin to clairvoyance, for I was transported—I cannot say whether or no it was to the seventh heaven. I'll leave that to Paul, but it was heaven, anyway. It was a large town and the people were bustling about. I was about to ask some one where I was when I espied a great archway with the inscription over it: "Pearly Gates Park," and a notice on a board:

"Notice: Heavily loaded carts or wagons not allowed on this driveway.
By order. EZRA, City Engineer."

Then I noticed that I was near the entrance to a railway station and some spieler : "First bus to Hosanna House!" "Carriage, lady? Solomon House." "Trinity House, free bus!" "Bethlehem House; this way, ladies!" "Lazarus House, gentlemen." "St. Peter's, gentlemen!" "Ascension House, ladies!" "Calvary House, finest view in the city!" I began to guess where I was, and presently a gentleman with a cane, silk hat and gloves, met another of the glossy class. They nodded affably, and then :

"Good morning, Mr. Wesley."

"Good morning, Mr. Calvin."

"A beautiful day for the harpers."

"Charming, sir. We can never be in doubt as to the weather, for it was fore-ordained ere the foundation of the world."

"Oh, well, you know, it was, if I may say so, never fore-ordained that we should agree as to your pet theory, but we can agree upon the great essentials. We agree as to the means of salvation and our duty to ourselves, which is, brother, to—"

"Ah, yes, very true—to worship God and enjoy him for ever.' What a grand thought! Oh, by the way, dear brother, have you seen the prospectus of the new company? It is to be a syndicate to organize a company to manufacture gold out of clay. Very interesting? I should say so. The initial cost will be small. There will be thirty-five in the syndicate, putting up 1,000 shekels each, which will pay for the patent process and advertising. Inventor is a fellow named Smith, rather a shiftless character, and a thousand shekels will be a fortune to him. Oh, yes, they have tested the invention, and our engineers say it is all right. The new company will be capitalized at some 100,000,000 shekels. Where? Oh, when put at, say, a discount of 25 per cent. we can place all the stock in North Homicide and Arsonville. Oh, yes, good people. Luther and the Pope are in it. Constantine will take a good block. Spurgeon, Punshon, Talmage and Beecher are all ready. Better get in on the ground floor. Oh, yes, everything will be done regular; no bonus or payment will be made to any person or persons to induce them to become directors, but the syndicate will turn over the secret process to the company for 70,000,000 shekels, and the 30,000,000 shekels will be ample for working the plant. That will give the members of the syndicate 2,000,000 shekels each for their—aw—you understand—to reimburse them for the use of their names. Better get in on the ground floor, as the president puts it. Who is it? Why, that's the funny part of it. Luther it was who introduced him to me and induced him to accept the presidency. Why, Satanus. 'Course I knew him to see him but not to speak to. As Brother Beecher said, 'We must get some one for president who can command the respect of every one on the Board.' Of course he plays cards and the races, but he has been very successful with everything he has had a hand in and—oh, yes, quite a gentleman, whose word is as good as his bond. I didn't quite like the idea at first, but he has run the roasting ovens very well indeed. Our last annual statement shows that 'he can produce the goods,' as the merchant class put it. Oh, no, we need—in fact, I think it would be wise for us not to appear on the board as directors, and our stock can be n^o heldtrust. You will find it a"—

They moved off and I heard no more.

It seemed that I stayed there several days and saw many sights with which I was not unfamiliar. Bankers, bishops, bakers, brokers, beggars, touched elbows, all bearing on their breasts the breastplate of righteousness and on their faces faith in the main chance. I saw bishops give beggars—their blessing, and give their menials a piece of their mind for scraping a wheel on the curb. I saw richly gowned women weep over the sorrows of a cat, and keep their maids up till 3 a.m. that they might have good grooming at the close of the charity ball. The evening papers I was able to read after a time, and saw a great page ad. with display lines :

PROSPECTUS

OF THE

HEAVENLY TRUST AURIFEROUS CLAY REDUCTION CO.
LIMITED.

Capital, \$100,000,000 Shekels, in 10,000,000 Shares of 10 Shekels each.

Common Stock - - - 30,000,000 Shekels.

8% Preferred Stock - - 70,000,000 "

President—B. E. Elzebub, General Manager The Brimstone Ovens Repentance Co.

Vice-President—A. Dam, late Superint. Botanical and Zoological Garden.

DIRECTORS—St. Jacob, St. Stephen, St. Paul, St. Peter, St. David, St. John, St. Jude, Peter the Great, St. Knox, Pope Gregory, Pius IX., Archbishop of Canterbury.

Bankers—The Bank of Heaven.

Having acquired from a Syndicate all the right, title and interest of one Smith to certain formulas for the extraction of gold from common clay, together with the crucibles and other plant for experimental and test work, 60,000,000 Skls. of the preferred stock is now offered at a premium of 25 per cent., with a bonus of one share of common stock with every two shares of preferred.

Experts from the Hades School of Practical Science report that the result of experiments with samples of clay furnished by the discoverers of the beds and inventors of the process prove that gold of from 14 to 16 carats fineness may be extracted from the clay exceeding in weight the clay from which it is taken. The residue furnishes a fine quality of hydraulic cement, worth at least 20 shekels per ton just as it comes from the furnace.

For fuel for smelting purposes, the management have made a ten years' contract with the Brimstone Ovens Repentance Co. for a supply of unbelievers' souls, and it is the opinion of such high expert authorities as the Pope of Rome and the Archbishop of Canterbury that the supply of such fuel is practically inexhaustible. Indeed, it is gratifying to note that it shows a marked increase in recent years.

It is confidently expected that the whole amount of stock now offered will be over-subscribed many times. Those whose remittances reach us

after the stock has been fully subscribed will have their money returned to them. * * * Send in your orders NOW.

SLICK & OILY, Brokers,
Suite 1120-30 Jasper Gate Chambers,
Heavenly City.

I wondered much on how my own prospects would be advanced could I secure some of that stock, and no doubt my sinful soul was as full of hope, or rather desire, as that of any saintly speculator who ever bent the knee to bonds. I slept that night, giving no heed to the hurry of feet or the clang of gongs and the clatter of iron-shod hoofs. In the morning, an early paper by my plate made of breakfast a matter of form. This was on the front page :

AWFUL DISASTER !
MOST TREMENDOUS CONFLAGRATION SINCE ETERNITY
BEGAN !

HELL PRACTICALLY WIPED OUT !

HUNDREDS OF THOUSANDS OF OUR BEST PEOPLE RUINED !

Losses from 20 to 30 Billions of Talents in Gold. Over Fifty Square Miles of the City in Ruins !

About half-past 6 yesterday evening some guards, while testing a new tier of roasting ovens, used a steel crowbar to loosen a grate which was to have been filled with a batch of doubters in the Science of Christianity and the Mathematics of the Trinity. The bar short-circuited the electric current, and in a moment the whole section was dissipated in gas.

A damned Dutchman, who was doing half an eternity for drinking all the wine at a church sacrament and refusing the bread, saying he was not hungry, seized another crowbar, and quicker than it can be told whole blocks were a mass of molten brick. The immense works of the Heavenly Trust Auriferous Clay Reduction Co. were among the first to go. This company's loss is irreparable, as the inventor and his formulas and crucibles were destroyed, not a trace, copy or record being preserved. The company, among whose shareholders are a large number of saints, is without a shekel of assets. Satan's Palace is gone. Where Purgatory was is a grey ash-heap. The Exchange has closed its doors, and the sale of Indulgences has stopped, as there is no demand. Millions of clergymen thrown out of employment. Some individual losses :

Archbishop of Canterbury	2,000,000	shekels
Pope of Rome	"	"
John Knox	"	"
Martin Luther	"	"
John Calvin	"	"
Henry Ward Beecher	"	"
John Wesley	"	"
C. H. Spurgeon, volume of sermons &	"	"

It is estimated that one thousand million poor damned souls are homeless. The fire is still raging.

Then I heard the preacher say : " And finally, brethren, let us do our part, be it high or low, in the spirit of self-sacrifice, and let us, whether we have one talent or ten talents, strive to make it yield something meet for the Master's use, so that when we enter the Kingdom the Spirit may say of us also, 'They may rest from their labors and their works do follow them.' "

THE BABY.

(As Seen by His Brother.)

Just guess what that there doctor did
When I was gone one day.

He went and brought a raggy kid,
An' left him here—to stay.

An' now my muvver's got to 'tend
To him all day, an' she
Don't never have no time to spend
A-doin' things for me.

She thinks he's just a reg'lar saint,
An' never seemed to care
When I says, scornful: "Humph!
He ain't

Got any teeth nor hair!"
An' when I showed her how he'd cry
At just a little slap,
She says: "It's too bad of you to try

To hurt the little chap!"

I have to go to bed alone,
An' lay awake an' hear
The awful ghosts an' goblins groan—
They're thick this time o' year.

An' no one tells me stories now,
But every one says: "Keep
As still as any boy knows how—
Dear baby is asleep!"

I knew that doctor man was bound
To play us some mean trick,
For every time he's come around
Somebody has been sick.

An' when it's me he's made me take
A lot of awful truck
That's gave me such a stomach ache:
He always brings bad luck!

I'm going to get the kid some day,
An' when the doctor's here
I'll give him to him, an' I'll say:
"Just take the 'little dear.'
You brought him, now you just go on
Back home with him!" An' when
The raggy little thing is gone
My ma'll love ME again.

—James L. Montague, in the Chicago Examiner.

PUTTING PRAYER TO USE.

"I sent my little girl," writes a religious woman, "to the butcher's with fifty cents to buy some steak. She came home ten cents short in change and was sent back for the missing coin. The time went on, and I felt anxious about my little daughter, until I heard her singing merrily in the garden. 'Did you go back to the butcher's?' I asked. 'No, mother, it is such a long way, so I asked God to send the dime. Hasn't it come yet?'"

Mr. Johnson—"Speakin' ob de 'complishments of eddyicated people, what am de use of learnin' de dead langwidges?" Church Elder—"U'se? Use 'nuf! What am you goin' to do when you am called to de judgmen' bar ob de Lor'? Got to speak de dead langwidges shua."

A preacher told a negro he should love his enemies. "Me do lub 'em." "What enemies do you love most?" "Rum and cider, massa."

DARWIN'S CONTRIBUTION TO EVOLUTION.

BY C. STUART GAGER.

An address delivered before the Scientific Association of the University of Missouri, at the exercises commemorating the one hundredth anniversary of the birth of Charles Darwin, and the fiftieth anniversary of the publication of the "Origin of Species," February 12, 1909.

Reprinted from "The Open Court," Chicago, Ill., Oct., 1909.

II. (Conclusion.)

THE immediate success of the evolution idea, as set forth in the "Origin," is often explained by the statement that the scientific world was ready for it. Darwin himself never concurred in this view. "I do not think," he says, "that this is strictly true, for I occasionally sounded not a few naturalists, and never happened to come across a single one who seemed to doubt about the permanence of species. Even Lyell and Hooker, though they would listen with interest to me, never seemed to agree. I tried once or twice to explain to able men what I meant by 'natural selection,' but signally failed. What I believe was strictly true is that innumerable well-observed facts were stored in the minds of naturalists ready to take their proper places as soon as any theory which would receive them was sufficiently explained."

There were exceptions, however, to Darwin's view. The question of origin had been raised by many investigators. Thus Huxley often discussed it with Spencer, and states that the latter failed to convince him, (1) because he offered no evidence in support of his views; (2) because he failed to demonstrate the adequacy of any known cause to produce transmutation. "That which we were looking for, and could not find," said Huxley, "was a hypothesis respecting the origin of known organic forms which assumed the operation of no causes but such as could be proved to be actually at work. We wanted, not to pin our faith to that or any other speculation, but to get hold of clear and definite conceptions which could be brought face to face with facts and have their validity tested. The 'Origin' provided us with the working hypothesis we sought. Moreover, it did the immense service of freeing us forever from the dilemma. . . . Refuse to accept the creation hypothesis and what have you to propose that can be accepted by any cautious reasoner? In 1857 I had no answer ready, and I do not think that anyone else had. A year later we reproached ourselves with dulness for being perplexed with such an inquiry. My reflection, when I first made myself master of the central idea of the 'Origin' was, 'How extremely stupid not to have thought of that!' I suppose that Columbus's companions said much the same thing when he made the egg

stand on end. The facts of variability, of the struggle for existence, of adaptation to conditions, were notorious enough; but none of us had suspected that the road to the heart of the species problem lay through them, until Darwin and Wallace dispelled the darkness, and the beacon-fire of the 'Origin' guided the benighted."

Now, organic evolution has two natural subdivisions: First, the evolution of the individual; second, the evolution of the organic world taken as a whole. It was due to the influence of Harvey that the conception, held centuries previously by Aristotle, of the formation of the individual by evolution (*Entwicklung*, development), in the modern sense of the term, was firmly established, and the doctrine of preformation permanently supplanted by that of epigenesis. In addition to this, there were the following "well-observed facts stored in the minds of naturalists ready," as Darwin said, "to take their proper places as soon as any theory which would receive them was sufficiently explained": (1) the observation of gradations in structure from simple to complex; (2) observation of the analogy between ontogeny and phylogeny, first clearly recognized by von Baer; (3) the observation of anatomical homologies; (4) the influence of environment; (5) the facts of geographical and geological distribution.

But antedating these, and more fundamental than they, was the elaboration by Descartes, in 1637, of the idea that the universe, inorganic and organic, is a mechanism, and therefore explainable on the principles of physical science. This was the great intellectual besom that swept away the light-excluding cobwebs of theological speculation. Scientific progress and the confusion of final and efficient causes are mutually exclusive. The science of agriculture, for example, could never have developed so long as Ceres continued to satisfy men's craving for an explanation of the mysteries of crop-production. The great mathematician Leibnitz was unable to accept Newton's theory of gravitation because it appeared to substitute a physical force for the direct action of the Deity.

The elaboration, then, in the "Origin," of the theory of natural selection as a causo-mechanical explanation of the method of descent found the scientific public well supplied with a fund of favorable apperceptive ideas. The establishment of this theory is Darwin's second contribution to evolution.

We have seen that Darwin did not discover the fact, so also, we cannot crown him as the discoverer of the method of evolution. Every one now clearly recognizes that there is probably more than one method; there are most certainly several factors in the process. One of these factors is natural selection, and natural selection is Darwinism.

Attention has just been called to the truth that the discovery of the fact of organic evolution was a triumph of inductive logic. "I worked on true

Baconian principles," said Darwin in his Autobiography, "and without any theory collected facts on a wholesale scale." Now the discovery of natural selection was reached by an entirely different method. It was a triumph of deductive logic.

"I soon perceived," says Darwin, "that selection was the keystone of man's success in making useful races of animals and plants. But how selection could be applied to organisms living in a state of nature remained for some time a mystery to me.

"In October, 1838, that is, fifteen months after I had begun my systematic inquiry, I happened to read for amusement 'Malthus on Population,' and being well prepared to appreciate the struggle for existence which everywhere goes on from long-continued observation of the habits of animals and plants, it at once struck me that under these circumstances favorable variations would tend to be preserved, and unfavorable ones to be destroyed. The result of this would be the formation of new species. Here, then, I had at last got a theory by which to work."

But this idea of natural selection, more or less well-defined, occurred to other men before Darwin. It was stated by Wells, in 1813, and still more clearly by Matthew, in 1831, as Darwin himself has pointed out. The writings of these men were not known to Darwin until some time after the publication of the "Origin," so that he was truly an independent discoverer of the idea, though not the first to propose it. Why, then, is it universally called Darwinism? For the same reason that mutation is associated by everybody with the name chiefly of Hugo de Vries. Darwinism made clear the survival of the fittest in the struggle for existence, but it did not explain the origin of the fittest. Several investigations from time to time suggested saltation, or discontinuous variation. Even Darwin himself considered the idea. But no one conceived the hypothesis so clearly, stated it so definitely, worked it out so carefully, illustrated it so fully, or showed its application so forcibly as did De Vries. So it was with Darwin. His conception of natural selection was clear and definite, his statement of it was positive and full, his demonstration of its adequacy as one factor of evolution compelled assent, his evidence was a wealth of fact that commanded, not only the attention, but the unbounded admiration of the scientific world. It was said of Voltaire, "He expressed everybody's thoughts better than anybody." This is what Darwin did with reference to the entire problem of organic evolution.

The poet Lowell has said :

"Though old the thought, and oft express'd,
'Tis his at last who says it best.'

For this reason we very properly call the theory of natural selection Darwinism. Darwin made it his own by expressing it better than anybody

else. Nobody ever seriously proposed calling it Wellsism, Matthewism, Spencerism, nor even Wallaceism.

Thus, while in a very real sense the theory belongs to Darwin, I would not name the formulation of it as his second important contribution to evolution, but rather the fact that he compelled men's attention to the theory. Not only did he, like his predecessors, get the idea ; the idea got him, and he forced the scientific world to reckon with his theory. He said, "I had at last got a theory by which *to work*." This was what all investigators recognized,—that they had a *working* hypothesis, the most powerful instrument of scientific research known to man. They could test it, they could interpret with it, they could predict by means of it, they could advance with it by rapid strides. It was one of the "clear and definite conceptions," for which Huxley and others were looking, and which Darwin showed could be "brought face to face with facts," and have its validity tested.

Furthermore, it appealed to scientists because it was the product of investigation. Other men had said, "See how plausible the hypothesis is." Darwin said, See how the hypothesis grows out of the facts, and agrees with the facts, and explains the facts. See also, said Darwin, the possibilities of research which it opens up. In his note-book of 1837 he wrote : "My theory would give zest to recent and fossil comparative anatomy. It would lead to study of instincts, heredity and mind heredity, whole metaphysics, it would lead to closest examination of hybridity and generation, causes of change in order to know what we have come from and to what we tend." And in the Conclusion to the "Origin" he wrote : "Much light will be thrown on the origin of man and his history."

Ay, but there's the rub ! This last statement proved to be a bomb in dynamite. The orthodox looked on in the calmest unconcern so long as nothing but suns, and mountains, and fossil fishes, and plants were concerned, but when the baneful hypothesis began to stretch out its tentacles over the lords of creation, then it was high time for the Church militant to buckle on its armor. The declaration of war was made by Wilberforce, Bishop of Oxford, at the Oxford meeting of the British Association in 1860. The Bishop spoke "for full half an hour with inimitable spirit, emptiness, and unfairness." "In a light, scoffing tone," says one who was there, "florid and fluent, he assured us there was nothing in the idea of evolution ; rock-pigeons were what rock-pigeons had always been. Then turning to his antagonist with a smiling insolence, he begged to know, 'If any one were to be willing to trace his descent through an ape as his *grandfather*, would he be willing to trace his descent similarly through his *grandmother* ?'"

At this ungentlemanly remark Huxley turned to Sir Benjamin Brodie, who sat beside him, and, striking his hand on his knee, exclaimed, "The-

Lord hath delivered him into mine hands." The full import of this remark was not understood by Sir Benjamin until Huxley had finished his now famous rejoinder.

No one has ever agreed as to the exact words of Huxley's reply, but the substance of the last paragraph of it was: "I asserted—and I repeat—that a man has no reason to be ashamed of having an ape for his grandfather. If there were an ancestor whom I should feel ashamed in recalling it would rather be a man—a man of restless and versatile intellect, who, not content with success in his own sphere of activity, plunges into scientific questions with which he has no real acquaintance, only to obscure them by an aimless rhetoric, and distract the attention of his hearers from the real point at issue by eloquent digressions and skilled appeals to religious prejudice."

The effect is described as tremendous. Ladies fainted and had to be carried out. But this tilt of words marks the beginning of the most thorough intellectual house-cleaning the world has ever known, and I regard the result of it as one of Darwin's greatest contributions, not only to evolution, but to the intellectual advancement of the world. It marked the end of any effective throttling of truth by ecclesiastical authority. Had it not been for this incubus, the idea of evolution might have been received in the 17th century, for Descartes clearly outlined it in 1637. This philosopher, however, was contemporary with Galileo, who had just suffered the penalties of the Inquisition, and decided it were better, all things considered, to formally reject the idea, after taking several pages to elaborate it clearly!

The battle is not wholly won as yet, but scientific advancement is not likely to be again seriously handicapped by theological opposition. It is more and more clearly recognized that there cannot be any conflict between two truths.

The philosophical aspect of Darwin's work is apt to obscure the very feature that won attention and confidence in his ideas; namely, the prodigious body of fact upon which the hypotheses were based. No other author ever approached him in his grasp of biological data.

"....it is the very hardest book to read, to full profit, that I ever tried—it is so cram full of matter and reasoning," wrote Hooker to Darwin in 1859. Asa Gray wrote him in 1860, "I do not think twenty years too much time to produce such a book in....I am free to say that I never learnt so much from one book as I have from yours."

His grasp of the facts of plant and animal life was encyclopedic, covering taxonomy, morphology, comparative anatomy and physiology, animal psychology, paleontology, anthropology, geology, and regional biology. Moreover, the greater part of this information was first-hand knowledge.

Herbert Spencer's grasp of human thought is the admiration of every thinker. The author of the "Origin" wrote of him: "I could bear, and rather enjoy feeling, that he was twice as ingenious and clever as myself, but when I feel that he is about a dozen times my superior.... I feel aggrieved;" but he adds, "If he had trained himself to observe more, even if at the expense.... of some loss of thinking power, he would have been a wonderful man." Practically all of his knowledge was obtained at second hand. Darwin's facts came direct from nature, "fresh, buoyant, exact." This body of fact I consider not the least of the great philosopher's contributions to evolution.

To summarize: Evolution is indebted to Charles Darwin for demonstrating the fact of descent: for advancing an adequate working hypothesis in such a manner as to command the respect and attention of the scientific world and set them to work with it; for precipitating a decisive battle between dogma and the search for truth; for contributing a body of information unequalled in the whole range of biological science. It cannot be too greatly emphasized that he set men at work as never before, and with a definiteness of purpose hitherto unequalled. He unified knowledge by infusing vitality into a unifying principle, gave direction to the entire reach of human thought, and completely changed the character and content of post-Darwinian science.

What is Darwinism? The theory of natural selection. Yes, but to define it completely would necessitate a catalogue of practically everything that has been published, not only in biology, but in physics, in chemistry, in geology, in astronomy, in psychology, and in social and political science, since 1859.

DEATH OF J. E. SHATFORD, HUBBARD'S, N.S.

AT the ripe age of 79 years and 8 months, John E. Shatford, ex-Warden of Halifax Co., N.S., and the oldest justice of the peace in the county, died on Sept. 30, 1909, after an illness lasting since May. Mr. Shatford was a public-spirited man, and for 21 years was a member of the county council, being warden for ten years. He was a son of William Shatford, of London, England, who was on board the British ship "Java" when captured by the U. S. ship "Constitution" in the war of 1812, and who settled near Hubbard's, John E. Shatford being born there Jan. 20, 1830. At the funeral, Oct. 3, there was an immense gathering, the whole country-side turning out to pay its tribute of respect to a man whose public spirit, determined will and sagacity were recognized wherever he was known.

The funeral was conducted by Rev. C. H. Pennoyer, minister of the Universalist Church, Halifax, the address at the house being delivered by

Mr. M. J. Govang, President of the Moncton, N.B., Truth Seekers' Association, a young man who is showing signs of becoming a most valuable Freethought advocate. His address was an eloquent tribute to the character and work of the deceased, whose religious or philosophical views—as well as his own—he thus sketched :

" If you ask the Agnostic, Is God a personal being sitting somewhere on a golden throne? he will reply—I do not know. If you ask him, Is God a spirit that pervades the universal all? or are God and Nature one and the same, and is the universe—the infinite domain of land and sea and sky and star, the one supreme being—the eternal God of which we form a part and in which we live, move and die? He will answer—I do not know. Ask him, Is man destined to enjoy immortal life? or does death end all? and he will tell you that he does not know. He will tell you the answers to these questions are altogether beyond his comprehension. He cannot grasp them. He may guess and hope and dream but he can have no knowledge. Such is the position of the Agnostic. It is the position to which science leads. It is the position to which science forces the logical thinkers. It is, therefore, the only position that reason can defend. And why? Because, after all, we do not and cannot know the nature of the power that rules the stars. We do not and cannot know the destiny of the human soul. We may affirm, but assertion is not evidence. We may believe, but belief is not knowledge. Mr. Shatford was an Agnostic. He reached this conclusion after many years of earnest thought and serious study. He read the Bible carefully. Beneath his thoughtful eyes its true character slowly impressed his mind. At last he saw in it only what man has thought, and felt, and hoped. It gave him no light beyond the present life. He turned to Mother Nature and asked her many questions. She too was silent. From her closed lips came no reply. He had now learned that there were things he could not know. He had learned that his mind had limitations. Upon the texture of his brain as on a groundwork of gold his mind had wrought in words of light this motto—I do not know. To him these words marked the highest intellectual point upon the great highway of human thought about the mysteries that enshroud the world."

Mr. Pennoyer gave an address at the grave, beginning with the recital of a number of quotations on death and immortality from ancient and modern writers; and Mr. Govang concluded the service with a few of Ingersoll's words. The addresses were all listened to with the greatest attention by the large assembly.

Cardinal Richelieu used to boast that he could extract matter enough from four or five ordinary words to send a man to a dungeon. One of his attendants immediately wrote upon a card, "One and two make three." "Three make only one," replied the Cardinal. "It is blasphemy against our Holy Trinity. To the Bastile with him."

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CHRONOLOGY FOR NOVEMBER.

1. Lisbon earthquake (50,000 killed in Lisbon), 1755.
2. Frontenac d. 1698; Didot d. 1757; French church property confisc. 1789.
3. Taft and Sherman elected U.S. President and Vice-President, 1908.
4. Mendelssohn d. 1847; G. Peabody d. 1869; Ladysmith invested, 1899.
5. Sachs b. 1631; Kepler d. 1631; Inkerman, 1854; panic in London, 1830.
6. Emp. Julian b. 331; W. Hone d. 1841; first obs. transit Mercury, 1631.
7. Sir Martin Frobisher d. 1594; "Oxford," afterwards "London Gazette," published, 1665; DuBois Raymond b. 1815; Li Hung Chang d. 1901.
8. John Milton d. 1674; Madame Roland executed, 1793.
9. Robert Dale Owen b. 1803; Edward VII. b. 1841.
10. Luther b. 1483; Goldsmith b. 1728; Schiller b. 1759; Bank of England rate reduced from 9 to 8%, and on Nov. 24 to 7%, 1802.
11. John Perrott executed at Smithfield for fraudulent bankruptcy, 1761.
12. Sir J. Hawkins d. 1595; Richard Baxter b. 1615; Eliz. C. Stanton b. 1815; mining disaster in Germany, 300 killed, 1908.
13. Geo. Fox d. 1690; Manning and wife executed for murder, 1847; 13-16 . . . Great storm in Black Sea, immense loss of Brit. army stores, 1854.
14. J. M. Robertson b. 1856; great Free Trade meetings at Manchester, 1843; Chinese Emperor d., Dow. Empress d. next day, 1908.
15. Cowper b. 1791; W. R. Greg d. 1881.
16. John Bright b. 1811; Charon d. 1793; D'Alembert b. 1717.
17. Suez Canal opened 1876; Grote b. 1794; Broussais d. 1838.
18. Card. Pole d. 1558; Bayle, French critic, b. 1647; first sod turned by Mayor Fryer, of Galt, for Ontario Hydro-Electric Power line, 1908.
19. Schubert d. 1828; Blackfriars Bridge, London, opened 1769.
20. Sir Wilf. Laurier b. 1841; Chatterton b. 1752.
21. Voltaire b. 1694; F. A. Lange d. 1875; Port au Prince earthquake, 1751.
22. Mary Ann Evans ("George Eliot") b. 1819.
23. James Thomson ("B. V.") b. 1835; Sir Jas. Bowring d. 1872.
24. Tasmania discovered, 1642; Spinoza b. 1632; T. H. Buckle b. 1821; Horrocks observed transit of Venus, 1639.
25. Bianchi Giovini b. 1799; Sir Hy. Havelock d. 1857 (Indian Mutiny).
26. Frothingham b. 1822; great storm around English coasts lasting to Dec. 1, 1803.
27. Horace, Latin poet, d. 8 B.C.; Alexandre Dumas (fils) d. 1895; Baron Bunsen d. 1860.

28. George Henry Lewes d. 1878; John Fulton executed for murder of Buckingham, 1628; Modder River (S. Africa), 1899.
 2. Cardinal Wolsey d. at Leicester Abbey while under arrest, 1530; Jas. Watson d. 1874; Matilda Ratfe d. 1880.
 3. Toland b. 1670; United States separated from Britain, 1782; earthquake in China, 100,000 people engulfed in Pekin, 1731; Sinope (Turkish fleet destroyed by Russians), 1853; Fauntleroy, banker, executed for forgery, 1824.
 4. Elementary School Boards elected in Britain, 1870.

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“Now, the birth of Jesus Christ was on this wise: When, as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to *put her away privily*. But, while he thought on these things, behold, the angel of the Lord appeared unto him *in a dream*, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost; and she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.)”—S. Matthew, 1:1.

Now, supposing there were no other details proving the utterly mythical character of the story, supposing, indeed, the story could be regarded as in any sense a true one, it would incontestably prove that a *dream* is the most substantial foundation we have for the story of the miraculous or unique birth of Jesus.

Put this dream story, however, into more every-day language, and its foolish character stands out more conspicuously.

“Mary was espoused to Joseph, but before they were married Joseph discovered that Mary was already with child, and at first was disposed, in

Eastern fashion, to have her killed privately ; but while he was anxiously cogitating what to do, he fell asleep, and dreamed that an hitherto unknown personage, now termed the Third Person of the Trinity, was the father of Mary's child. The dream-angel who gave Joseph this startling if satisfactory information also said the child's name should be called Jesus, to fulfil an old prophecy which said his name should be Emmanuel."

The angel would appear to have known altogether too much. He knew that the child was going to be a "he" and not a "she." He evidently was perfectly well acquainted with the personage known as the Holy Ghost, though the Trinity, of which he was alleged to form a third portion, was not invented, at the earliest, till more than a hundred years afterwards, and his name must have sounded monstrously strange to bewildered Joseph, supposed to be a monotheistic Jew.

It is clear that this addition to the Gospel of Matthew could not have been written by a Jew or by a person to whom the Trinitarian doctrine was unfamiliar ; for, if the writer had been a Jew, he would not have spoken of "Emmanuel" being *interpreted*.

Evidently, the Gospel account of the miraculous birth of Jesus was written by a gentile, who wished to justify the birth of a man-god by reference to an alleged old prophecy, which, indeed, was not a prophecy and had nothing to do with the birth of Jesus ; and who seems to have imitated the ignorant compilers of the Old Testament, and shovelled together duplicate accounts without any regard to their discrepancies and anachronisms. It is a wonderful thing that such absurdities should have stood for so many ages as valid evidence of supernatural events, even among the ignorant ; but what shall we say of the alleged culture and progress of our own age, when we find the same old fables doing very similar duty among the most highly educated classes of the present day ? There is certainly something wrong with the learning that leads to this state of things.

"ATHEISM" AND "AGNOSTICISM."

It has been remarked that the differences between all forms of "godism" or fetishism on the one side, and atheism or non-theism on the other, are simply differences of crudeness, the result of relative degrees of enlightenment, the radical and

irreconcilable difference between the two extremes being logically involved at every stage of progress from one to the other. And, indeed, the more learned a man becomes, and the more refined his views of religion or theism, the more stultifying and idiotic become his attempts to explain his religious views. It is only when a man finally examines his opinions from a truly radical and philosophic standpoint, and inquires into their deepest foundations, that he at length learns that he has been playing with loaded dice, that he has allowed prejudice and authority to usurp the place of fact and reason, and that all his fine theistic terms and phrases, when shorn of their false assumptions and contradictory definitions, in reality possess no meaning whatever.

Some few months ago we called attention to this subject, in consequence of some criticisms upon our views made by the editor of the *Ingersoll Beacon*, who defended the use of the term "god," and promised to give a justifiable and rational definition of it, which we had declared to be impossible. In his October number, just to hand, in two articles, "Nature As a Whole Not Intelligible" and "Our 'God,'" he seems to give up everything but the term 'god,' of which he says :

"Our 'God' being, as we have many times stated, nothing more or less than the universe itself, past, present and future (considered as a oneness), it cannot be thought of as possessing any such mind, understanding, or mental attributes as man possesses."

As if it didn't empty the term of all meaning to say that a god is not intelligent like a man, that it does not care for its creatures, and that it has not almighty power to save them. Such a god is not worth talking about. It is no god at all.

It is to us one of the strangest things we have met with, that a man who admits that the universe as a whole cannot be regarded as possessing a mind should still wish to call it God. In a Theist, who believes in an almighty benevolent being, the use of the term is understandable, however self-contradictory ; but in an Evolutionist, who is compelled to believe the universe to be self-existent, such a term reverses reason.

DO AGNOSTICS "KNOW" ANYTHING ?

Many a long and acrimonious discussion has been held over the use of the word Agnostic instead of Atheist, and its use

has often been attributed, not without some justification, to a desire to avoid a direct statement of anti-theistic views or to a willingness to placate the powers that be in the religious and social worlds, and incidentally to secure the advantages connected therewith—in short, to cowardice, or snobbery, or cupidity.

In a complex social organism such as that existing to-day, we do not feel justified in throwing stones; but we cannot help expressing our gratification at reading the outspoken and manly utterance of our friend F. J. Gould, which we reprint from a recent issue of the *London Freethinker*.

So far, too, as the attempt to conciliate the bigots is concerned it matters not what name is assumed. To the Inquisitors there were no degrees in heresy. The stake was the sentence of all who would not recant. And to the modern bigot all heresy is alike, whether a man calls himself a Higher Critic, an Agnostic, or an Atheist. There are only a few exceptions, in which men of genius or great mental force like Voltaire and Ingersoll and Bradlaugh have been able to rise above the obloquy poured upon them by the orthodox.

Used as Professor Huxley said he intended it to be used when he invented it—"that a man shall not say he knows or believes that for which he has no valid evidence"—the term Agnostic is a perfectly legitimate and useful one. When a priest asserts—as almost all priests do—that he knows there is a god, a heaven and a hell and a life after death for man, he violates the Agnostic principle as well as the canons of philosophy, for the slightest discussion will show him that his alleged knowledge at best amounts to an inference from very defective data, and that his conclusion must necessarily fail unless his premises are stated in clear and rational terms—a condition never yet complied with in such cases.

Used as it often is, the term Agnostic sometimes justifies the retort, "Oh, yes; you are quite right; you are an Agnostic—an ignoramus. That's why you are an infidel!"

TOO MUCH OF AN AGNOSTIC.

A case of this latter kind occurred a week or two ago at a funeral in Nova Scotia, when in his address Mr. Govang, the President of the Moncton Freethought Society and a very prominent and eloquent speaker, uttered these sentences:

"If you ask the Agnostic, Is God a personal being sitting somewhere on a golden throne? he will reply—I do not know. If you ask him, Is God a spirit that pervades the universal all? or are God and Nature one and the same, and is the universe—the infinite domain of land and sea and sky and star, the one supreme being—the eternal God of which we form a part and in which we live, move and die? He will answer—I do not know. Ask him, Is man destined to enjoy immortal life? or does death end all? and he will tell you that he does not know. He will tell you the answers to these questions are altogether beyond his comprehension. He cannot grasp them. He may guess and hope and dream but he can have no knowledge. Such is the position of the Agnostic. It is the position to which science leads. It is the position to which science forces the logical thinkers. It is, therefore, the only position that reason can defend. And why? Because, after all, we do not and cannot know the nature of the power that rules the stars. We do not and cannot know the destiny of the human soul. We may affirm, but assertion is not evidence. We may believe, but belief is not knowledge."

There are many classes of Agnostics, of course, as we have said, as there are of every cult, and if Mr. Govang's answer to his first question embodies his deliberate judgment, it is not difficult to place him. He has yet to acquire the first principles of rational thought.

If Mr. Govang believes it possible that "God" can be an elderly gentleman occupying a golden throne "somewhere," a sort of Maharajah or Great Mogul, he must have a most primitive notion of a god, as well as a very Mosaic idea of the universe and of natural law. If he does not know that it is physically impossible that a conscious individual should exist in the inter-stellar spaces, and, even if he could so exist, that it is a philosophical absurdity to imagine that any "being" is capable of exercising the almighty power of a "god," then he does not know enough to talk about either Agnosticism or Science, and it is time that he began to study the meanings and implications of the term "god."

We believe it was Huxley who on one occasion said that, while he could not pretend to understand the power that controls the universe, he was fully prepared to disprove the existence of any "god" that he had ever heard of.

This is Agnosticism, and it is also Atheism.

Mr. Govang's curt reference to "the human soul," like his references to "god," etc., would seem to show that he has not

fully recovered from his Sunday-school lessons, in which such ideas are treated as well-known facts that need no explanation and admit of no dispute. In opposition to Mr. Govang's very positive assurances, we beg to suggest to him that he has misread the teachings of science, which in our view tend more and more in the direction of proving the total falsity of the old notions of god, devil, soul, immortality, heaven, hell, and the whole outfit of orthodox religion.

RELIGION THE ENEMY OF MANKIND.

We talk strongly, as we feel strongly, on this subject. In our opinion, there should be no paltering with theological fictions. Religion is the very foundation of political and social tyranny ; it is the bogey that frightens the masses into subjection ; and to-day it is the chief agent in perpetuating the ignorance and credulity that make that subjection possible.

Do not let us admit that, after all, these degrading beliefs may possibly be true, when evidence is within our reach that proves their utterly mythical character.

Do not let us stultify ourselves, after all our talk of progress from Fetishism to Agnosticism, by admitting that we are so ignorant that we are not able to deny that the fetish worship may be correct.

The only ground upon which we can argue in favor of Mr. Govan's Agnosticism is, that there may be things in the universe not subject to the laws of nature as we know them ; but if the Agnostic's philosophy will not stretch as far as this, he must perforce admit that infinite personal gods, immortal mortals or living dead men, and all their correlated dogmas, are not only the baseless dreams of ignorant men, but are directly negatived by the teachings of science.

REPAIRING THE IRREPARABLY BROKEN.

A new version of the Athanasian Creed has just been issued by a committee appointed in 1908 by the Lambeth Anglican Conference for the purpose of rendering into more modern English a better translation of the Latin version of the Creed than that now printed in the Book of Common Prayer.

It seems a ridiculous waste of time to attempt such a work. For men who repeat the old and familiar jumble of words with

an idea that in doing so they are “worshipping god,” the more ancient and obsolete the phrases are the more “sacred” they must sound. To put them into a modern dress can only make more apparent their monstrous absurdity. We should like to know whether the Lambeth Conference imagined their god would understand the Creed better in modern English than in the English of Chaucer or the French of Rabelais.

Here are a few passages of the old and the new versions :

OLD VERSION.

“ And the Catholic faith is this : That we worship one God in Trinity and Trinity in Unity.

“ The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

“ Begotten before the worl'd.

“ Of a reasonable soul and human flesh subsisting.”

NEW VERSION.

“ Now, the Catholic faith is this : That we worship the one God as a Trinity and the Trinity as a Unity.

“ The Father infinite, the Son infinite, and the Holy Ghost infinite.

“ Begotten before the world (or, before all time).

“ Of reasonable (or, rational) soul and human flesh consisting.”

Naturally enough, there is no attempt to put sense into the old rubbish. That would have involved the abolition of the whole creed. Inserting the definite article takes away the implied admission that there may be other gods than ours, and omitting the indefinite article allows the interpretation that a deity's soul may be less substantial than that of a man ; but perhaps the revisers had no such sinister intentions. We would suggest a still more modern version :

“ Now, the Catholic Faith is this : That we worship the one and only god as three gods, and these three gods as one god.

“ Three infinites, though we know there cannot be more than one infinite—which is, naturally enough, incomprehensible.

“ Begotten at a time when there was no time, and no place, and no one to do the begetting, though we know that eternal or infinite things cannot be begotten or have either a beginning or an ending.

“ An Infinite Being consisting of human flesh and blood and rational mind, though our knowledge and reason tell us that such a description implies that the whole universe consists of human flesh and blood and mind.

“ And this is the true Anglican Catholic Faith : That we honestly believe all the articles of this Creed, though we know they cannot be true.”

CATHOLIC AND PROTESTANT VERY MUCH ALIKE.

The way in which the Protestant journals comment on the murder of Francisco Ferrer, reprinting translations of extracts from his numerous works to show the dangerous character of his teachings and to justify his assassins, proves that, after all that has been said of Protestant progress, the chief difference between the two leading sections of Christendom lies mainly in the power to carry out their wishes.

The Catholics openly announced their intention of wiping out the heretic, and felt no shame at hearing the hundreds of church bells in Barcelona ring out their joyous peals when the soldiers had shot their victim's life away; nor can we be surprised that a grand banquet was held at the Vatican to celebrate the slaughter of their arch-enemy in Spain. These are but repetitions of the accompaniments of the Bartholomew massacre.

The Protestants pretend to be shocked at the assassination, but the way in which they assassinate the victim's character proves how mighty glad they are to see the heretic wiped out without their active assistance.

It may be doubted if any Christian who can contemplate calmly the possibility that the majority of his fellow-men may suffer eternal torment is not at heart a murderous savage, like the men who in former times sent relatives to the stake.

And the calm way in which the Protestants find excuses for the assassins of Ferrer shows how deeply their characters are dyed with the bigotry and barbarism of their religion.

We need not say that the religion produces the barbarism, but what we are entitled to say is, that the two are remarkably good bedfellows.

A TORONTO DAILY PAPER ON FERRER'S TEACHINGS.

One of Toronto's most pious and bigoted daily papers—they all pretend to be religious, and are full of prize-fighting, sermons, gambling, and sporting news, and advertisements of every phase of quackery, gambling, and fraud—the *Star*, had an editorial last week which illustrates our remarks. It gives a couple of extracts from some prepared by Dr. Sanborn for the *New York Independent*, and says of them :

" We judge that these text-books would have been rejected by the Ontario Department of Education, not only because they preach revolutionary

doctrine, but because they are not exactly adapted to the childish understanding. In the First Reader, for instance, an imaginary uncle tells his niece that

“ ‘ The actual universe exists because substance (that is to say, that which is ; that is to say, matter-energy) is transformed without ceasing. The universe at a given moment is that state of the matter-energy at that given moment. Hence, to understand the why of the actual universe, it suffices, the indestructibility of the universe having been established, to follow its transformation up to the present.’ ”

“ Now, while this may be clear to the reader of this article, it seems hardly fair to present it to childish readers as a substitute for ‘ It is an ox.’ ”

The *Star* exhibits wonderful insight when it judges that Senor Ferrer’s text-books would have been rejected by the Ontario Education Department. A simple statement of the materialistic philosophy would be totally beyond the grasp of children who had been taught to believe they were learning something when they repeated the incomprehensible and meaningless phrase : “ God made the world.” The former certainly needs explanation by a competent teacher ; but the latter is one of those ultimate “ truths ” that do not need, because they do not permit of, any explanation. The *Star* man might know, too, that what he criticizes is only a translation. Another translator might give a very different rendering. Nor does he tell us how old the children were for whom Senor Ferrer’s Reader was intended. Without this information, “ It is an ox ” is a piece of misleading impertinence. The editor continues :

“ A remark about the politicians who make the laws is somewhat easier for the reader, though hard on the legislators.

“ ‘ Niece— You believe, then, that law-makers are incapable ignoramuses ?

“ ‘ Uncle—Evidently. Otherwise they would devote themselves to making known to men the natural law in order that each person might weigh it, detect its utility and utilize it. On the contrary, they devote themselves to imposing on others, by force, arbitrary opinions, without giving any guarantee that these opinions are interesting. The lawmakers of all countries are a band of megalomaniacs, afflicted with the folly of authority, for the most part slaves of alcohol and tobacco, full of inconceivable ignorance and recklessness.’ ”

“ In a free country Dr. Ferrer would have been regarded as a harmless extremist, would have had to face ridicule and perhaps misrepresentation. But there would have been no tragedy and no martyrdom. The natural

consequence of freedom is moderation in the expression of opinion. Freedom, order, and reasonableness are usually found growing on the same tree."

The *Star*'s effort to belittle and besmirch the character of a noble man like Ferrer will no doubt be looked upon as a complete success by the pious subscribers of this religious daily. But look at Ferrer's description of politicians, compare it with what we know of Spanish polities and the present condition of Spain, and say if Ferrer's description is one whit too strong for the circumstances. What he says of the law-makers of "all countries" may be applied to many even of those of Canada, with the addition of several other items—such as the use of official power to perpetrate sexual crimes, wholesale corruption, grafting, and nepotism. Even a man in a minor position like Premier Whitney, of Ontario, has on several occasions expressed a desire to favor the religious bodies by making more strict the laws regarding Sunday observance.

Had Ferrer written in a partially free country like Canada, his opinions would possibly have been somewhat modified. But Canada is not Spain, and in Spain the Inquisition is only half abolished; and no sane man can be surprised that he wrote strongly, when he knew all too well that his own life was at stake, however moderate may have been his opinions. Spain to-day is at the mercy of beastly and unscrupulous priests, backed by ignorant and reckless soldiers; and the wonder is that Ferrer should have had the genius to see that education was the one factor—not revolution—that would finally free his country from its terrible foes.

"I CLAW YOU, YOU CLAW ME."

A Toronto preacher, A. Margrett, a week or so ago gave a special talk to young men in Olivet Congregational Church, prefacing a eulogistic summary of the life of Senator George A. Cox with the remark that it was better to review the work of a living man than that of a dead one. We have no doubt he also thought it might be more profitable.

Mr. Margrett did not say that George Cox, like most millionaires, began life in the gutter. He didn't go so far back as that. Cox began his career, he said, by purchasing a lot of bonds of the Midland Railway from farmers, who were anxious to get a trifle of cash for slips of paper that they were

told would never be worth anything at all. He and the Bank of Montreal bought up the whole issue, and then sold out to the Grand Trunk Railway. The deal set Cox on his feet, and, like a balloon set free, he began to rise. Once, said the preacher, Cox bluffed Mr. Blair to tell Parliament that "Cox can't wait!" in order to hurry on a great grafting scheme. But Blair didn't know Cox as well as Cox knew Blair. Which is very likely. For Cox waited twenty-five years to control the Canada Life. Waited, said Mr. Margrett. But if Cox waited, he also worked--as his evidence in the late inquiry clearly showed--so as to keep out of jail, though he broke the law. After much more eulogy of Mr. Cox, the preacher said:

"Let us be thankful that millionaires like Cox, Massey, Eaton, Flavelle and Rogers are *not vulgar men nor worldly livers, but men who help God and man!*"

Well, Mr. Margrett's God must be in poor shape if he needs the help of such men. We strongly suspect, however, that Mr. Margrett is his own god, and his eulogy of Cox is simply a bid for hay.

PARLIAMENTARY REFORM IN BRITAIN.

The elections to the British House of Commons, to be held during the latter part of January, and which have been precipitated by the refusal of the House of Lords to pass the Budget carried by the Liberal Government in the House of Commons, will form the most momentous event in the history of constitutional government in Britain.

However the main issue may be befogged by party cries, the real question in dispute is: Shall the British people govern themselves through their elected representatives, or shall they continue to be under the control of hereditary and appointed legislators?

In another form, the question is: Shall the British Empire be governed by the opinions of dead men and wooden-headed degenerates, or are the democracy at length sufficiently enlightened and determined to assert their independence?

It is impossible at the present time to forecast the outcome of the elections. Among the over five millions of voters in Britain caste and religious prejudices are very deeply rooted, and are being appealed to with every shade of party venom, satire and ridicule. Bible, Beer and Bacca figure largely in

cartoon literature, and no doubt the licensed victuallers will secure many votes against the Government in return for the new duties on alcoholic drinks. The School and the Irish questions are both awkward ones for both parties.

The most uncertain phase of the whole situation arises from the fact that on each side there is no well-defined party, and both sides are largely subject to the same difficulties and the same prejudices. Both are deeply obsessed by the religious sentiment, and this was strikingly shown in a scheme put forward for reforming the House of Lords, in which not only the Church of England but all the Dissenting bodies were to be represented by elected members! Labor was also to be represented by Trade Union Labor Lords, thus providing the antidote with the poison. But what a kettle of fish it would be! Disraeli's Fancy Franchises would be nowhere with it.

Both sides, too, are without a leader of genius or one of commanding intellect, though the more the struggle advances the brighter shines the ability of the chief Liberals. The age is one essentially of mediocrity and the commonplace. As in other times, a great crisis is needed to call forth the qualities of genius—keen thought, wise counsels, and swift, courageous and determined action.

ABOLISH ALL SECOND CHAMBERS.

That the British House of Lords has not been abolished long ere this is one of those anomalies that seem to set reason at defiance. Even if at times it does something not altogether idiotic, even if occasionally it does a good thing, the arguments in its favor are not a whit more cogent than those used to defend despotic monarchy. To keep alive a body whose one reason for existence is to thwart or delay the execution of the deliberate will of the elected representatives of the people is simply stultification.

The foolish anomaly seems intensified when we remember that the House of Lords specially represents the privileged, titled and wealthy classes. To those who believe—and there are many such people even among the laboring classes—that the prosperity and stability of the Empire is irrevocably bound up with the maintenance of a privileged aristocracy, it will seem only just that the "nobility" should be regarded as an "estate of the realm," entitled to equal power with the other

estates—king and commons. The House of Lords religiously believes this, of course.

But this is a democratic age ; and however backward the British people may be in their views of liberty and equality, the day cannot be far off, whatever the outcome of the present election, when they will refuse to permit any man to be a permanent legislator because his great-grandmother was a king's mistress or his father a wealthy distiller.

A fairly constituted Supreme Court would do all the useful work that has ever been done by any Second Chamber, and would avoid all the disturbances inseparable from the present arrangement.

THE BUDGET DISPUTE.

The dispute over the Budget has brought to the front the old question of Free Trade or Protection, and the country is being flooded with a mass of literature, posters, etc., accentuating the arguments on both sides. There is no question that, as a mere academic proposition based on ideal conditions, the arguments are all in favor of Free Trade. But ideal conditions are never met with in practical life, in which the insistent problem is the reverse of an ideal one. It is—taxation being an inevitable concomitant of government—how best can it be levied so as to conserve the prosperity and happiness of the whole people ?

That Free Trade brought immense wealth to the manufacturers of Britain while she was without competitors in the markets of the world is undoubtedly true ; but has it brought prosperity, comfort, or happiness to the mass of the people ? Has it prevented other nations competing with her and underselling her in her own markets, and driving thousands of her workmen to emigration ?

Is it not true that America, Germany, France, Japan, even Britain's own colonies, are prospering fully as much under Protection as Britain under Free Trade ? Millionaires are the universal sign of the world's industrial progress, but are they an indication of the prosperity of the masses or of their actual if not their nominal enslavement ?

The argument in favor of Free Trade under existing conditions is strictly in line with that in favor of Christianity : Britain has prospered with Christianity, therefore Christianity

—or the Bible—is “the source of Britain’s greatness!” The chief factors are omitted.

What good can come to the country as a whole, if in order to purchase cheap foreign-made goods large numbers of our own workmen are forced into pauperism or emigration?

It seems to us that the lop-sided arrangement now existing between Free Trade Britain and Protectionist foreign countries is one that must end disastrously for the former, unless she places some protective duties upon imports of manufactured goods or can persuade the foreigner to adopt her own plan of Free Trade.

DEMORALIZING EFFECTS OF GREAT WEALTH.

It is one peculiarity of the vast accumulation of wealth in the hands of a few families, that its existence degrades and demoralizes not only those whose lives even are not seldom devoted to the task of obtaining a share of it either by open fraud or by cunning, and those who receive a portion of it in the way of charity or other benevolence, but those who possess it as well, in whom a sentiment of recklessness and dishonesty is cultivated at the expense of all the finer feelings of humanity.

Instances occur almost daily in which wealthy men and women seem to think themselves justified in reckless automobile driving if only they are prepared to pay a few hundred dollars for killing or maiming for life some poor victim.

Other instances occur commonly in all large cities, in which the possessors of huge properties, generally secured in more or less questionable ways, have reduced themselves to the level of common pickpockets by evading their just share of taxation. In Toronto this was recently shown very clearly, when the owners of some of the most valuable central properties appealed against a very moderate assessment, though it was shown that for years they had been assessed at only one-half the rate levied on smaller property-owners.

There is much horse-sense in the Socialists’ contention that ameliorative measures are really injurious, because they make men indifferent to their rights and so defer radical measures of justice. But experience shows how rapidly the example of successful robbery finds imitators, and how slow is the growth of a healthy and honest public sentiment.

FREE UTTERANCE.

BY F. J. GOULD IN LONDON "FREETHINKER."

NOT once nor twice have I dropped with a feeling of relief into the columns of the *Freethinker*, which, in profession and practice, represents free utterance. I do not mean flatteringly to imply that it is the only liberal organ in England. It has a few, but very few, comrades in the front rank of the pioneer forces. Nor do I suggest that the *Freethinker* avowedly opens its pages to discussions on all and sundry topics. But, by unflinchingly expressing its views on the delicate and dangerous theme of God, it is constituted a champion of free speech at the crucial point, and becomes a symbol of the whole art of candor. On this ground, therefore, I venture to set down some reflections on the vital importance of unfettered discussion. Four journals in which I was more or less accustomed to write have in the present year put a veto on opinions which I quite temperately affirmed on Passive Resistance, Free Trade, the Licensing Bill, and Woman-suffrage. Every one of these four journals gave itself out to be a progressive print. I am not disposed to explain these incidents by the motive of bigotry, nor of personal difficulties; for I am still on friendly terms with all the four editors. In all four cases the cause lay in the fear of offending influential subscribers. And what was the spring of action in the subscribers in question? I should say it was an impatience or resentment at adverse ideas being thrust into a medium which they regarded as peculiarly their own. But cannot a man do as he wills with his own? Let us agree that he can. We are nevertheless driven to the fundamental problem,—How can a man expect to attain clear conviction and common-sense certainty of intellectual position unless he stands the test of criticism and doubt? The old method was to persecute. The new method is to say, "You are quite at liberty to criticize my creed elsewhere, but not on my journalistic premises." This is an adequate reply for a professional newspaper man, but not for professional pioneers. The essence of a genuine pioneer is enthusiasm for a re-statement of thought or a re-arrangement of policy. But a re-statement or a proposed re-arrangement which cannot bear pressure from a critical finger is both paltry and self-stultifying. I remember how, in the days of the Bradlaugh Oath-struggle, the cry ran that we must fight the bigots. Undoubtedly, the bigot was then a full, ripe, flower-show specimen, equal to some of the most characteristic examples in the Middle Ages. In August, 1881, for instance, I had a debate with a correspondent in a country weekly, and on my speaking of Bradlaugh as the "Apostle of the Poor," this sweet soul retorted that

Bradlaugh was an "Apostle of beastly villainies that would disgust a respectable ape." Such exquisite flowers of speech do not burst so frequently in the Christian garden to-day. Bigotry is a puny creature now, and is yielding place to a nervous hypocrisy which clings to its wretched little idea for fear of losing itself in the whirlpool of problems. That is my explanation. Life is singularly comp'lex in the Twentieth Century. The economic, political, intellectual, and religious strands are so tangled to the ordinary eye that social reformers, so-called, hold on desperately to their supposed remedy, and dare not submit to severe scrutiny. Intellectual timidity is our weakness, not bigotry. No wonder some young minds leap at the call of Nietzsche, and rejoice at his frightful blows upon the gates of religious and social convention. For pure daring, the Continent cannot produce Nietzsche's match. This terrific German does not rail at modern bigotry. His Zarathustrian satire is reserved for sleek make-believe, and somnolent Philistinism, German and English. I always strongly recommend the works of Nietzsche for this reason. He takes the soul of Europe by the scruff of its neck and shakes it as a bulldog might shake a rat ; and even then, the soul barely yawns. What with the sleepy and the timid, it is no wonder things drag. I left the Church because it would not courageously handle all the facts of human nature and life, and not merely because it taught obsolete doctrines of God. We need courage. Yes, but what sort of courage ? We need the courage to be philosophic. I will go back to the Church—Trinity, Hell, and all—unless I can get and keep a philosophy that will face all the data of history and experience, and endeavor to meet them by proposals more practical and rational than Christianity offers. Such a philosophy is now tangibly shaping itself in various Humanist forms. My own preference is for Positivism. But the reader need not shrink from that term as involving (so I find some friends believe) incense, candles, gowns, and mutterings. Positivism is another name for the scientific interpretation of the world, and for faith in the past, present, and future sanity and goodness of mankind. But there are Positivists who blink at new lights, and dread the sound of innovating steps at the door of their Polity. This is another way of confessing the miserable fact that, after all, they do not possess faith in the very humanity which they glorify in hymn and picture. I have met Ethicists who are afraid of ethics, and Freethinkers who become apprehensive if our blessed Reason tries to crush other infamous things besides priestcraft. God save us all (I apologize for the theology !), but these crooked roads will never lead anywhere but back to Thomson's City of Dreadful Night. Let us put all our cards honestly on the table. Let us out with such thoughts as we have. Let us live openly. I am for charity, reverence, courteous manners, public decorum, and that charming ornament of life which is called seriousness.

But, as I understand these qualities and essentials, they do not demand hypocrisy, finicking and silly concealments. All subjects of human interest should be debatable in human language, —economics, sex, privilege, and God. It is time to be sick of toleration. The Nineteenth Century had many sins to answer for, and it tried to atone for them by dying with the smug advice to us all to be tolerant even to Freethinkers and Socialists. I want a brave spirit that will salute doubts and entertain criticism as a favored guest. In place of the toleration which, like the Devil, "grins horrible a ghastly smile," I want the candor and the serene self-possession which invites test, inquiry, analysis. Only in such a temper can the human mind master the tremendous issues of the modern world. Gods, thrones, universities, political institutions, commercial creeds, sex-customs, all must be unflinchingly examined and discussed. We shall be the happier for healthy plainness of speech, and neither honor nor modesty need fear the stress of debate. What is truth? It is the courage of humanity. To truth, and not to God, let the heart of man say,—

"I fear no foe with thee at hand to bless,
Ills have no weight, and tears no bitterness;
Where is death's sting? Where, grave, the victory?
I triumph still, if thou abide with me."

—
A good old lady at a Tennessee camp meeting appearing to be greatly distressed, attracted the sympathy of one of the brethren, who went to her and, in kindly tones, asked if he could do anything for her.

"Oh, I don't know," she groaned.

"Do you think you've got religion?"

"Oh, I don't know; mebbe it's religion—mebbe it's worms."

CONDITIONAL PIETY.

Two Scotch fishermen—Jamie and Sandy—belated and befogged on a rough water, were in some trepidation lest they should never get ashore again. At last Jamie said :

"Sandy, I'm steering, and I think you'd better put up a bit of prayer."

"I don't know how," said Sandy.

"If ye don't I'll just chuck ye overboard," said Jamie.

Sandy began : "O Lord, I never asked anything of ye for fifteen year, and if ye'll only get us safe back I'll never trouble ye again, and—"

"Whisht, Sandy," said Jamie, "the boat's touched shore; don't be beholden to anybody."

ESAU.

President Hadley of Yale, visiting a children's school in Bridgeport, once asked a little boy who Esau was. The lad's reply was astonishing.

"Esau," said he, "was the author of a book of fables, and he sold the copyright for a bottle of potash."

WHAT IS "INSPIRATION?"

BY THE LATE COLONEL R. G. INGERSOLL.

WE are told that we have in our possession the inspired will of God. What is meant by the word "inspired" is not generally known; but what ever else it may mean, certainly it means that the "inspired" must be the true. If it is true, there is in fact no need of its being inspired—the truth will take care of itself.

The church is forced to say that the Bible differs from all other books; it is forced to say that it contains the actual will of God. Let us then see what inspiration really is. A man looks at the sea, and the sea says something to him. It makes an impression upon his mind. It awakens memory, and this impression depends upon the man's experience—upon his intellectual capacity. Another looks upon the same sea. He has a different brain; he has had a different experience. The sea may speak to him of joy; to the other of grief and tears. The sea cannot tell the same thing to any two human beings, because no two human beings have had the same experience.

Another, standing upon the shore, listening to what the great Greek tragedian called "The multitudinous laughter of the sea," may say: Every drop has visited all the shores of the earth; every one has been frozen in the vast and icy North! every one has fallen in snow, has been whirled by storms around mountain peaks; every one has been kissed to vapor by the sun; every one has worn the seven-hued garment of light; every one has fallen in pleasant rain, gurgled from springs and laughed in brooks while lovers wooed upon the banks, and every one has rushed with mighty rivers back to the sea's embrace. Everything in Nature tells a different story to all eyes that see, and to all ears that hear.

Once in my life, and once only, I heard Horace Greeley deliver a lecture. I think the title was "Across the continent." At last he reached the mammoth trees of California, and I thought, "Here is an opportunity for the old man to indulge his fancy. Here are trees that have outlived a thousand human governments. There are limbs above his head older than the pyramids. While man was emerging from barbarism to something like civilization, these trees were growing. Older than history, every one appeared to be a memory, a witness, and a prophecy. The same wind that filled the sails of the Argonauts had swayed these trees." But these trees said nothing of this kind to Mr. Greeley. Upon these subjects not a word was told him. Instead, he took his pencil, and after figuring awhile remarked: "One of these trees, sawed into inch boards, would make more than three hundred thousand feet of lumber."

I was once riding in the cars in Illinois. There had been a violent thunder storm. The rain had ceased, the sun was going down. The great clouds had floated toward the West, and there they assumed most wonderful architectural shapes. There were temples and palaces domed and turreted, and they were touched with silver, with amethyst and gold. They looked like the homes of the Titans, or the palaces of the gods. A man was sitting near me. I touched him and said, "Did you ever see

anything so beautiful?" He looked out. He saw nothing of the cloud, nothing of the sun, nothing of the color; he saw only the country, and replied, "Yes, it is beautiful; I always did like the rolling land."

On another occasion I was riding in a stage. There had been a snow, and after the snow a sleet, and all the trees were bent, and all the boughs were arched. Every fence, every log cabin, had been transfigured, touched with a glory almost beyond this world. The great fields were a pure and perfect white; the forests, drooping beneath their load of gems, made wonderful caves, from which one almost expected to see troops of fairies come. The whole world looked like a bride, jeweled from head to foot. A German on the back seat, hearing our talk, and our exclamations of wonder, leaned forward, looked out, and said, "Y-a-a-s; it looks like a clean table cloth!"

So, when we look upon a flower, a painting, a statue, a star, or a violet, the more we know, the more we have experienced, the more we have thought, the more we remember,—the more the statue, the star, the painting, the violet, has to tell. Nature says to me all that I am capable of understanding—gives all that I can receive.

As with star, or flower, or sea, so with a book. A man reads Shakespeare. What does he get from him? All that he has the mind to understand. He gets his little cup full. Let another man read him who knows nothing of the drama, nothing of the impersonations of passion, and what does he get? Almost nothing. Shakespeare has a different story for each reader. He is a world in which each recognizes his acquaintances—he may know a few—he may know all.

The impression that Nature makes upon the mind, the stories told by sea and star and flower, must be the natural food of thought. Leaving out for the moment the impressions gained from ancestors, the hereditary fears and drifts and trends, *the natural food of thought must be the impression made upon the brain by coming in contact, through the medium of the five senses, with what we call the outward world. The brain is natural. Its food is natural. The result—thought—must be natural. The supernatural can be constructed with no material except the natural. Of the supernatural we can have no conception.*

"Thought" may be deformed, and the thought of one may be strange to, and denominated as unnatural by another; but it cannot be supernatural. It may be weak, it may be insane, but it is not supernatural. Above the natural, man cannot rise. There can be deformed ideas, as there are deformed persons. There can be religious monstrosities and misshapen, but they must be naturally produced. Some people have ideas about what they are pleased to call the supernatural; what they call the supernatural is simply the deformed. The world is to each man according to each man. It takes the world as it really is, and that man, to make that man's world, and that man's world cannot exist without that man.

You may ask, and what of all this? I reply: As with everything in Nature, so with the Bible. It has a different story for each reader. Is then, the Bible a different book to every human being who reads it? It is. Can God, then, through the Bible, make the same revelation to two persons? He cannot. Why? Because the man who reads it is the man

who inspires. Inspiration is in the man, as well as in the book. God should have "inspired" readers as well as writers.

You may reply, God knew that His book would be understood differently by each one; really intended that it should be understood as it is understood by each. If this is so, then my understanding of the Bible is the real revelation to me. If this is so, I have no right to take the understanding of another. I must take the revelation made to me through my understanding, and by that revelation I must stand. Suppose, then, that I do read this Bible honestly, carefully, and when I get through I am compelled to say, "The book is not true!"

If this is the honest result, then you are compelled to say, either that God has made no revelation to me or that the revelation that it is *not* true is the revelation made to me, and by which I am bound. If the book and my brain are both the work of the same infinite God, whose fault is it that the book and the brain do not agree? Either God should have written a book to fit my brain or should have made my brain to fit His book.

The inspiration of the Bible depends upon the ignorance of him who reads.

THOUGHTS OF A THINKER.

BY T. DUGAN, ALBANY, N.Y.

VIII. ORIGIN OF MAN AND HIS RELIGION (*continued*).

Look around you as you pass along the street and you will observe the brute yet, sticking right out in a large percentage of those you happen to meet—the handiwork (as we are given to understand) of their "maker;" but the time will come when this type of man will disappear, as Paleolithic men disappeared, and a superior type will replace them—the handiwork of their creator, Evolution. They would disappear more rapidly if those unfit to exist in the community were eliminated altogether, by placing them upon some island in the Pacific, each sex by itself, so that there could be no communication between them. This is what I would consider real charity—for if the right is to prevail, the word "charity" would never be heard of. Charity is not required where justice has been established.

For other proofs of our lowly origin, I will cite other facts. Speaking about those "tusks" which early man possessed, we must not wonder, because we yet have the vestiges of them in our jaws, both upper and lower. Where did they come from? The canine teeth are the reliques of the tusks referred to, that Langdon Smith describes in his poem. We have them to-day, to remind us of our past, when we were mere brutes. Did we have "souls" then? If not, where did the soul come from? And if we had, what became of those souls?

We have a "vermiform appendix" attached to one of our lower intestines. Where did that vestige come from? We find it fundamental in some of the lower animals yet—those which eat grass; but in us it is merely a vestige of that which was originally fundamental. It is of no use to us, but, on the contrary, it is a menace to our existence, and sometimes has to be removed to save our lives.

In the human neck we have other relics which represent that which is fundamental in lower animals, and which are also dangerous, and have to be removed by a surgeon. I refer to the tonsils. Where did they come from? Did the animals from which we sprang, and whose rudiments we retain in our organizations, have souls? And if so, what has become of them? If not, then how are we to account for their possession?

At the termination of our vertebral column or backbone are several vertebrae, four or five in number, called the coc-cyx—fundamental in all animals who possess a tail, but a relic or vestige in us, and also detrimental, for they also generate a disease fatal to man. Where did those false vertebrae come from?

There are numerous muscles in various parts of our body which perform no work—are rigid. Why are we burdened with them? In our veins are valves arranged so that they are detrimental to us, and frequently produce disease in the pelvic region, especially among women. Those valves are properly arranged in those animals which walk upon four legs, but they are not so arranged for those who walk in an erect position, like men. This proves that our bodies and those valves are not in conformity with each other—that they have not had time to come into harmony with each other: and until they do so man will not be a perfect being.

So you can perceive that all those facts go to prove that when God made man out of that piece of clay, as recorded in Genesis, he did not make a perfect being.

Then, also, our ears, as well as some other parts of the body, possess muscles which are rigid, or unused vestiges or relics in man. There are savages in South Africa in whose ears those muscles are partially active, for they can turn their ears behind them, so as to be sensible of any sound coming from that direction. Have those savages a soul? They possess no articulate language—can only understand each other when it is daylight or, when it becomes dark, by certain cries, as the lower animals do. How can such people read the Bible, or mutter prayers, or say the seven penitential psalms?

There are other savages a trifle higher in the scale, that is, they use a few words; the remainder is by signs or grunts. They cannot count beyond four, and it has been proved that a magpie can do that.

Facts are stubborn things; they stare you in the face all the time. You

cannot get rid of them nor around them in any rational way. You cannot set them aside and say they do not exist, any more than you can set the law of gravitation aside if you should attempt to fly. So, when you compare the story which theocracy invented with that which Science has demonstrated, you can perceive the difference, and can take your choice. It is up to you then to choose between demonstrated facts and your pre-conceived opinions—inculcated without any proofs, but simply by the authority of men who never possessed a true idea of the world or man's relation to it.

However unpalatable truth may be to those who crave for an eternal life of idleness, they will have to submit to the inevitable, no matter how hard they may crave for the impossible. The universe is not going to turn itself upside down to bestow any favor outside of natural law upon such an insignificant animal as man, in order to make him an exception to all other organisms. So let them investigate and be sure, before they prate about their future expectations.

How is it, with such confident expectations of enjoying a life of eternal happiness in a place they call heaven, with their God and his angels, that they are not in a hurry to go there immediately? Even when stricken with a deadly disease, they fight to their utmost to resist it. They will (if rich) employ the best doctors that money can purchase to remain upon the earth, no matter how miserable they may be. Why is this so? Can any Christian explain it? They firmly believe that there is a place termed Heaven in which the power which manifests itself in the Universe resides; that he has a body and mind like themselves, only infinitely powerful; and that when they die here they will instantaneously go there and reside with him if they only obey the men called priests, whom this person in heaven placed over them to guide them in this life and fit them for the eternal life. Yet, knowing this to be a fact—to them—they resist going there. Few of them have a thought for anyone but themselves, individually, unless for a few of their relatives—the rest of the world can be damned for all they care.

What a condition of things! and all the work of priestcraft during thousands of years. No wonder there is a hell upon the earth—no wonder men crave for an immortal life. They remind me of a drowning man grasping at a straw, whereas, if he had learned to swim he would be enabled to save himself. Seek the Truth and abide by it, and your mind will be contented.

(To be continued.)

“Sarah,” cried a girl looking out at the upper story of a small grocery, addressing another girl who was trying to enter at the front door, “we’ve all been to camp meeting and been converted; so when you want milk on Sunday you’ll have to come round to the back door.”

CIVILIZATION AND HYPOCRISY.

—:O:—
BY GEORGE ALLEN WHITE.
—:O:—

Do civilized people of to-day often stop to ponder the fact that this age is an age of hypocrisy or of something bordering very closely on that fashionable vice? We are told by theologians and economists that it is unhappily a "transition" period in which we live, that the civilization of this adolescent twentieth century comes under the genus of neither fish, flesh nor fowl; and a glance at some of our shortcomings indicates to the attentive eye that this is indeed so—or, if not, ought to be.

Here is the field of Politics. Before election, like as not, the candidate is constantly and cavalierly informed by the opposition that he is a scamp, a known monster condemned of necessity by his own conscience and at any rate unfit for the suffrages of decent men. For months the inclining ears of the electorate are deafened by allegations of insincerity, dishonesty, nepotism, fraud, rascality in general, bribery it may be and licentiousness. In midnight delvings the records are burrowed into by hired sleuths of the pen (that is, of the pen that is "mightier than the sword"); their tale is deduced and perchance colored, distorted, redacted; it is laid before the world as conclusive, as irrefragable. Surely no such profligate prodigy of evil, with brazen daring seeking to ingratiate himself with upright American citizenship, was ever known before in all the vast catalogue of candidacy, effrontery and criminality.

But the election takes place, and the befouled, abjurgated figure of yesterday happens to be found in the grey Wednesday morning light reinforced with votes enough to elect. He is a winner. His election is perforce conceded and finally declared. And now, presto! what a change! what a startling shift, inexplicable to the novice, in the note of editorial and verbal expression by forces but now so rancorously hostile! We pinch our cheeks. We rub our incredible eyes. Strangely enough, we find ourselves surrounded by sportsmen, by the vernacular of pugilism. The atmosphere of the gaming-board and the cock-pit prevails unmistakably. "Take your medicine like a man" is the fair motto that runs *sub rosa* among politicians high and low, young, middle-aged, or with one foot dangling in the grave; "never descend to being a yellow dog, a cur; do not squeal." And so it is that on the day after the balloting our lucky Man of the Hour is heartily congratulated by his adversaries, who create the impression that for several weeks their faith with conscience has been punic, and who make bold to assure him of their confidence and unqualified esteem and magnanimously to express the conviction that the interests of the people will not suffer

under his administration of affairs. One would almost mistake it for a psychological moment.

Now, this may or may not be noble--but it is not consistency of the extremest type.

Leaving Politics aside, we dip without hesitancy into Religion, thinking hopefully that here at least insincerity can have no footing and no logical place, and that the unsullied eternal verities, pulsing through the mounting years warm with promise for humanity, must shield from anything of that sort. Yet even to casual investigation, buttressed by predilection, things fail to develop in exactly that light. It is indeed a time of transition—transition massive and of unknown eventuality—here as elsewhere. Unsubstantial conjectures, standing forth in the hoar majesty of four thousand years, and in some way mixed up from earliest times with those verities that are truly and indefeasibly everlasting in life, have disappeared forever, in cultured minds, before the resistless forward march of the scientific spirit. A religious *cultus* which was good enough for great Jonathan Edwards or for D. L. Moody will never again be good enough for the man who genuinely thinks. How vast the change already is and how far-reaching must be its ramifications, perhaps few realize.

But the visible readjustment is as yet in its infancy. We toss about in a noisome ruck of mediocrity and dread. Here and there and now and then a venturesome periodical or leader of thought dares openly to touch upon the inevitable—but only to dabble. There is a whisper at the club—a discussion behind closed doors—more commonly silence. The indurated shell of the ancient continues to hover potent over all. The “lid” still continues to be down, backed by conforming night. Yet there is hardly an intelligent student from Berlin to Boston or from Boston to far San Francisco who can essentially have aught but a patronizing or a pitying smile for the faiths regnant so long in Christendom. Generous openheartedness is evidently not *en regle* to-day among the discerning. Why?

The industrial depression gives us a clue, a likely inkling. An individual manufacturer, working at present on a productive basis of two-thirds, cannot bravely order the power to full capacity and revert alone to the high altitudes of last year. He must tread warily. The interpenetrations of demand cannot be overlooked. What are others doing and saying? “Others” might be willing to retrace; but what of him, the mighty manufacturer employing thousands, and many like him? The Captains of Industry are all afraid. Each would gladly resume. Every last one of them is eager to burst the shackles and let himself out as formerly. Yet, lethargic, they do not have the resolution to move. Some collectively operant galvanic inspiration from the sky or ether or area of over-soul, some compelling telepathy which should impart an impetus to the entire

quaking mass at one and the same time, would establish permanently sane and prosperous conditions. That of course is impossible; hence hard times continue their menace.

Thus it is to-day in realms religious. The killing formalism of decaying Rome is repeated. No doubt every advanced scholar would prefer to utter without extraneous and mentally debilitating impediment his Inmost soul, and assist in scattering broadcast over a waiting earth the ripe truth as known to the inner circle. Concerted action, if a possibility, would make the process easy and wholesome. But only an intrepid few can exploit stamina sufficient to throw to the winds all deference to what others—mostly in the same boat doctrinally—would say; and so, tied to the upas-tree and fearful of they hardly know what, lack of self-confidence, not dissimilar to lack of business confidence, undermines virility of character among even the best of the American people.

Whatever this is, it is not sincerity. .

(*To be concluded.*)

O TEMPORA, O MORES !

BY A. CORN, SR., STRATFORD.

As a boy I was so accustomed to having hot shot hurled at my head, as a unit of a Presbyterian congregation in the "toon of Ayr," to having hell depicted as a seething fiery furnace, that consumed the wicked for everlasting and everlasting, and to hearing of infants a span long being there, that it is no wonder that I had all the orthodoxy knocked out of me before I reached the years of discretion. For in those days, you must remember, you simply had to respect the opinions of the clergy. You would get a darned good hiding, and probably be sent to bed without your supper into the bargain, if you even hinted at such a thing as that the opinions of the clergyman were not infallible.

I remember, on one occasion, when a lad had been caught by his father at that most heinous of all crimes—reading a newspaper on the Sabbath (it was the *Globe*, too) how the fond parent treated him for his evident lack of respect for the "savage day." In a perfect paroxysm of rage the old man shouted at him, "You will go to hell, sure, with Byron, Burns, Shakespeare, Paine, and all the other infidels!" And then the reply by the poor affrighted youngster, "Well, I'd rather be in hell with Byron, Burns, Shakespeare and Paine and all the other infidels, than be in heaven with you and Deacon McClure and Preacher Ingalls!"

But, of course, since those days a great many of the more barbarous ideas of literal hell-fire, infant damnation, etc., have been cut out altogether,

while in not a few of the Protestant churches a man is permitted to believe almost whatever he likes, so long as it does not interfere with his contribution to the minister's stipend. For they are not supposed to live by faith, as we are told the Apostles did, but on the fat of the land, which the fat-heads contribute with much prodigality.

It is nearly forty years ago that I write of, and while it may seem surprising to many that the reign of the parson's influence is not yet over, to reflective minds there is nothing surprising in it; it is only following the natural evolution of thought and reason, two things the Church has always discouraged and always will.

And, when the more advanced of the ordinary classes of people have had their eyes opened, what must the great unwashed think when preacher assails preacher upon the authenticity of certain most improbable, incredible statements in their holy book, the Bible. Take the case of Rev. Dr. Henderson who, at Ottawa recently, stated that "while he did not agree with Rev. Mr. Rose and Rev. Geo. Jackson in their alleged heterodox beliefs, yet he would rather be in the position of either of them than in that of the man who is assailing them in his pamphlet [Sam Blake on Higher Criticism], which is being circulated from sea to sea." He describes the doctrine of Sunday School Sin as that of "silly credulity," which accepts as literally true anything set forth in the book which it worships, however contradictory it might be of common sense and of the first laws of thought. Regarding the story of Jonah and the whale, Dr. Henderson said "he did not believe it even if it was in the Bible, simply because it contravened plain common sense."

And what is true of the whale story is equally applicable to the ark yarn and the whole creation fable. And Rev. Mr. Henderson is not the only clergyman who thinks so, either, but he is evidently one of the few bold enough and honest enough to say so.

WHITE YOUNG WOMEN TEACHERS FOR CHINESE STUDENTS.

THE following article was placed in a conspicuous position on the front page of a recent issue of the *Toronto Globe*. It shows clearly, however highly its writers may estimate the religious fervor of the young women teachers, that in many cases motives other than religious ones have actuated both the white women and the Chinese men—more especially the latter—in entering into their dangerous undertaking.

It seems difficult to understand the reckless confidence of

the parents and friends who have permitted the young women to put themselves into compromising relations with foreigners most of whom are known to be addicted to the worst vices of the vilest quarters of the Chinese coast cities. The people who would shudder at the idea of their daughter taking up a similar role among decent white men, seem to think it perfectly legitimate to allow her to sit cheek by jowl with opium smokers and gamblers—or, for aught they care, with men who may have been cut-throats and pirates.

The preachers who organized and now defend the system we think we can understand. Ninety-and-nine young women may be debauched, but the sacrifice is justified if one Chinese brute is taught to prove his conversion to Christianity by repeating the Lord's Prayer and the Apostles' Creed in English—and if by such means the missionary craze is intensified and the funds roll in to fill the preachers' pockets.

The *Globe* has received a letter signed by Omar L. Kilborn, R. Gifford Kilborn, Mrs. G. E. Hartwell, W. J. Mortimore and E. W. Morgan, missionaries to China now on furlough, on the question of the individual teachings of Chinese, as follows :

“ Because of the prominence into which the teaching of individual Chinese by young ladies has been brought, we the undersigned, being aware that the majority of Canadians are unfamiliar with Chinese customs, are moved to express, through your excellent paper, our profound convictions on this vital question. That it is not a Canadian custom goes without saying. For while classes of boys and even young men have had, and frequently now have, young women as teachers, yet who would think it becoming for each young man to be taught separately by a young lady? But some have as much as said that they presumed this practice was in accordance with Chinese custom. How utterly erroneous this supposition is those who have labored in China know all too well. In most districts the young girl of over thirteen or fourteen is rarely allowed to appear in the streets or any public place frequented by men. In some places the old etiquette is breaking down; but, speaking for our own field in West China, we can say that in our oldest church a partition still divides the men from the women, and in our second oldest church the partition, though removed for a time, was, at the request of our Chinese Christians, men and women, replaced so as to shield our schoolgirls from the offensive gaze of a crowd of students who came over from a large government school near by. How flagrant a violation of Chinese good taste it is, then, for a young lady to teach a young man can readily be guessed.

We would like to think that only pure motives inspire the Chinese to request that young ladies be appointed as their teachers, but when it has again and again been found that almost all these Chinese refuse to come if they are given men teachers, we find it impossible to avoid suspecting their motives, especially in the light of the fact that they must be all too conscious how their request—demand, we might almost say—would be viewed by their own fellow-countrymen. As for the young ladies who acted as teachers, we certainly believe that the work of many, if not all, has been marked by the true missionary spirit—a burning desire to save these young men who have come to our shores; but even sincerity and consecration, if directed along unwise and imprudent lines, far from advancing, may all too surely injure the interests of that Kingdom which we daily pray may be established upon this earth. That earnest and persistent attempts should be made to lead these Chinese to Christ we sincerely believe. But what of the great army of Christian young men in our churches, young people's societies, Sunday schools? Will they not volunteer? And if the success appears smaller will it not be surer?"

MONTREAL PIONEER FREETHOUGHT CLUB.

THE Annual Meeting of the Montreal Pioneer Freethought Club was held on Sunday, Dec. 12th, at 3 p.m., in the house of B. Marcuse, 407 Metcalfe Ave., Westmount. Present were the following:

A. Chisholm, John D. Clarke, Chas. Stevens, M. Boas, T. J. Griffiths, Jos. Fortier, B. Marcuse and Mrs. D. McIntosh.

After the minutes had been read and confirmed the following officers were re-elected for the year 1910:

President, A. Chisholm; Vice-presidents, Roswell C. Fisher and B. Marcuse; Financial Secretary, M. Michaels; Secretary-Treasurer and Librarian, Mrs. D. McIntosh, P.O. Drawer 2277, Montreal; Walter C. Adams, T. J. Griffiths, Dr. A. Fisher.

A general discussion on various subjects of interest followed, and resulted in what is hoped to mean a revival of the activities of the Club, which has for several years past been in a comatose condition. It was moved by Mr. M. Boas and seconded by Mr. T. J. Griffiths, that in view of the possibility of enlarging the usefulness of the Club, incorporation in the City of Montreal under the Code Civil be applied for. This was carried unanimously. All those present offered that their names may be used in connection with this incorporation.

It was then moved by Mr. T. J. Griffiths and seconded by Mr. John D. Clarke that this Club express its disapproval of and horror at the judicial murder committed by the Spanish Government at the instigation of the Roman Catholic Church by the execution of Francisco Ferrer in October of this year. Carried unanimously.

After a short inspection of the Library, the meeting was closed.

SPREAD OF MOHAMMEDANISM IN AFRICA.

FROM N. Y. "TRUTH SEEKER."

WE hear more of the progress of Christianity than of other faiths. Yet it is doubted that Christianity is holding its own in the Orient with Buddhism, while in countries under Mohammedan influence it confessedly falls far behind the religion of Islam. We read that German missionaries who have lately been making a study of the comparative strength of Christianity and Mohammedanism in Africa discern a "growing vigor in the Moslem propaganda," and prophesy that "when the heart of the Dark Continent is opened a condition will be revealed that will surprise the Christian mind." Dr. Wurz, mission director of the Basel Society, has written in a book on "The Mohammedan Danger in Western Africa" the following :

"While the colonial powers are opening up dark Africa and are dividing it among themselves, there is another conquest of a different sort going on in the dark continent, conducted not by Europeans, but by Africans themselves; characterized not by a temporary and feverish haste, but by a systematic progress extending through centuries: not by a division of territory, but by assimilation. The consequences of this conquest are partly ethnological, partly political, and partly religious. The conqueror is Islam, employing as means toward its ends bloody wars and hostile treaties, and, behind these, an army of priests and devishes."

To the same effect a mission director named Kennig laments :

"Two generations ago the negro states of the Guinea coast scarcely knew anything of the existence of Islam. Now the Mohammedan tribe of Haussa, the peaceful protagonists of Mohammedanism, have already in German Togo reached the coast, and in the Hinterland of the Cameroons the German colonial authorities have repeatedly been compelled to engage in bitter warfare with the powerful and aggressive sultanates of the Fuebe tribes. Everywhere in the heart of Africa the Fuebes are establishing independent states in the interest of the propaganda of Islam, using fire and the sword as the chief instruments in the advancement of their cause."

The facts are verified by a third authority, the Rev. J. Flad of Leipzig, who tells at length how Mohammedan tribes, trading throughout Africa, combine their religion with their commerce, and draw thousands to the Mohammedan standard. It appears the Moslems have their revivals and waves of fanaticism also. The missionizing ardor of these religionists is not equaled among the men sent out by any other faith. The Rev. Flad says gloomily :

"In the heart of Africa the Moslem missionary is doing most effective work, and when these districts become better known, Christians will probably be amazed and deeply saddened by what they will see to be the condition of affairs."

But it is a matter of indifference to civilization whether these African tribes embrace one religion or another. An enlightened Melan man is the equal of a Christian of the same degree of culture, and an ignorant and uncultivated Christian is not superior to a Mohammedan of his class. Neither Christianity nor Melan materialism, but the civilization which the missionaries of either carry with them, will benefit the tribes who embrace it. There is a monotonous sameness about religions, Mohammedanism being as much like the various Christian sects as those sects are like one another.

The tribes will adhere to this religion and that without benefit until at length improved economic and social conditions, with mental freedom, and the discarding of belief in the supernatural, raise them from barbarism.

MOODY'S REALISTIC SERMON.

At a very refreshing season of revival in Chicago, Mr. Moody announced that he would devote an evening to the men connected with the roads, inviting them all to be present, and promising something that would be of interest to them. The night came around, and the railroad men were on hand. Perhaps they did not take much stock in emotional religion, but they were prepared to pay respectful attention to anything that might be said.

"Ring the bell!" exclaimed Mr. Moody, plunging into his theme without further introduction. Hoping to please his auditors, he continued his references to their avocation. "Toot, toot—toot! Away we go!" and he began to hop up and down and stagger around the stage. His imitation of car motion was infectious, and the men bobbed around their seats.

"We are plunging along at sixty miles an hour," he roared.

The audience said nothing but looked at each other with raised eyebrows.

"There is nothing between us and death!" continued Mr. Moody. "It is a station to which we are all bound! Look out! Ha! That switch is open! Now we are bound to eternal perdition! There is no help for us! We are—"

But all he could see were assorted sizes of legs disappearing through doors and windows. There was but one man left in the audience, and he was screwing an imaginary brake with all his might.

"My friend—" began Mr. Moody.

"Jump, you idiot," roared the solitary brakeman. "If we've cut the switch, and hell's ahead, you want to jump!"

"But you, my brother, but you—" exclaimed Mr. Moody, hoping to impress one emotional soul.

"Never mind me!" yelled the brakeman, setting his foot firmly and crouching over the wheel. "Never mind me! I've been brakeman on this road for twenty-one years, and I'm willing to lay off in hell for a little rest! Jump, you infernal fool, unless you're tired of preaching."

Referring to the occasion subsequently, Mr. Moody solemnly affirmed that he had made his last effort at a realistic sermon.

MODESTY.

Scribblem, the editor of the "Mudville Scraper," was a modest man. He believed in modesty—even in journalism. He thought it no better for a newspaper than for a man continually to be bragging.

A prospectus was once drawn up for him. There were several blatantly boastful paragraphs in it, and Scribblem ran his pencil through them all.

"% I let it go," he said, "it would be pretty nearly as bad as the epitaph that the young widow carved on her aged husband's tomb. This paragraph read :

" 'Sacred to the memory of John James Greer, aged eighty-four, who departed this life bitterly regretting that he must leave for ever the most beautiful and best of wives.' "—*London Answers.*

A STRONG ILLUSTRATION.

A Hard Shell preacher wished to bring forth a good illustration, as he thought, and hence he took a walnut, as he called it, into the pulpit with him, and something to crack it with. On holding it up, in the course of his sermon, he said :

" My friends, you see this walnut—we'll, this outer hull here is like the Methodists, soft and spongy, with no strength into it; see, I even break it with my fingers," and suiting the action to the words, he disclosed the inner nut, and said : " This is like the Missionary Baptists, hard and dry, with no substance in it; but the kernel—the kernel, my friends, is like the good old primitive hard-shell Baptist faith, full of fatness and sweetness." He then proceeded to crush the walnut and give his hearers an ocular demonstration of his illustration, but behold, it was rotten; and, to the utter astonishment of his hearers, he cried out :

" By jinks! it's rotten."

A STINGY CONGREGATION.

The hat was passed round a certain congregation for the purpose of taking up a collection. After it had made the circuit of the church, it was handed to the minister—who, by the way, had exchanged pulpits with the regular preacher—and he found not a penny in it. He inverted the hat over the pulpit cushion and shook it, that its emptiness might be known; then, raising his eyes to the ceiling, he exclaimed with great fervor :

" I thank God that I got back my hat from this congregation."

" What's doing in the way of amusements ? " asks the newcomer of the old inhabitant of Hades.

" Baseball game every afternoon," answers the old inhabitant.

" Baseball? You don't mean it! That's great. I was a fan from 'way back on earth. On the square, do you have baseball every day?"

" Sure thing."

" By gosh! This place suits me. Baseball! Say, this can't be Hell, then?"

" Yes, it is. The home team always loses."

" It isn't loud praying which counts with the Lord so much as giving four full quarts of whiskey for every gallon," says an Arkansas circuit rider.

SECULAR THOUGHT.

A Magazine of Rational Criticism in Religion, Politics and Science.

Editor: J. S. ELLIS.

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	Whole page	3.50	"	7.50	"	35.00

CHRONOLOGY FOR DECEMBER.

1. E. Eliot, Corn Law rhymer, d. 1849; Austerlitz, 1808.
2. F. C. Baur d. 1860; St. Paul's Cathedral opened 1697.
3. Pulci b. 1431; Hohenlinden, 1800; C. Radenhausen b. 1813; John "Adamite," and two followers killed in fight with police, 1908; R. L. Stevenson d. 1894.
4. Hobbes d. 1671; Carlyle b. 1795; Queensland made Province, 1859.
5. Mozart d. 1791; Louis Blanc d. 1832; Naples earthquake, 1456.
6. Max Müller b. 1823; Cawnpore, 1857; D. M. Bennet d. 1882.
7. Cicero killed, 42 b.c.; Marshal Ney shot, 1815.
8. Richard Carlile b. 1790; Herbert Spencer d. 1903; Bjornson b. 1832.
9. Horace b. 65 b.c.; Milton b. 1608; Kropotkin b. 1842.
10. Lloyd Garrison b. 1805; Eug. Sue b. 1814; Royal Academy inst. 1768.
11. Berlioz b. 1803; Magersfontein (Gen. Wauchope killed), 1899.
12. Erasmus Darwin b. 1731; Bolingbroke d. 1751; R. Browning d. 1889.
13. Dr. Johnson d. 1729; Ant. Collins d. 1729; Heine b. 1797.
14. Washington d. 1797; Frances Wright d. 1852.
15. Charles Southwell imprisoned, 1842; Colenso, 1899.
16. Cromwell proclaimed Lord Protector, 1653; Sa'den b. 1584.
17. Beethoven b. 1770; Broussais b. 1772; Revolution in Turkey, 1908.
18. Sir H. Davy b. 1778; Lamarck d. 1829; Moodkee, 1845; Alabama Claims Arbitrators met at Geneva, 1871; Rome Teleg. Confer. 1871.
19. Hone trial, 1817; J. M. W. Turner d. 1851.
20. Firmin b. 1697; H. Moreau d. 1838; Suakin, 1888.
21. Boccaccio d. 1375; Ranke b. 1795.
22. Reimarus b. 1694; Sir Philip Francis d. 1818; "George Eliot" d. 1880.
23. Sainte Beuve b. 1804; D. M. Bennett b. 1818; Great Anti-Corn Law meeting at Manchester, \$325,000 collected in a few hours, 1845.
24. Matthew Arnold b. 1822; John Morley b. 1838; W. M. Thackeray d. 1863; King Otto of Bavaria, long a lunatic, put in strait jacket, 1908.
25. Birthday of Mithra and other gods; an ancient pagan festival.
26. Helvetius d. 1771; Mont Cenis tunnel finished, 1870.
27. Keats d. 1820; Lamb d. 1834; Johanna Southcote d. 1814.
28. P. Bayle d. 1706; Macaulay d. 1819; Reggio-Messina earthquake, greatest in history, both cities demolished, about 250,000 people killed in the district, 1908.
29. Thomas-a-Becket killed 1170; Gladstone b. 1809; Robt. Cooper b. 1819.

30: Baroness Burdett-Coutts d. 1905; Treaty signed between Canada and United States to settle outstanding disputes, 1908.

31: Ledru Rollin d. 1874; Gambetta d. 1882; Pekin-Hankow Railroad purchased by Chinese Govt. from Belgian company for \$30,000,000, 1908; Wilbur Wright flew 73 miles in 2h. 9m. at Le Mans, France, 1908; Maynard hanged, the last execution for forgery, 1829.

The Hospital for COLLEGE ST., Sick Children TORONTO.

THIS APPEAL IS TO YOU!

REMEMBER That Every Sick Child in Ontario Whose Parents Cannot Afford to Pay for Treatment is Treated Free.

The Hospital for Sick Children had last year 11,155 patients—

183 of these were from 267 places in the Province. Sixty-five per cent. were children of poor people who could not afford to pay.

Since its organization the Institution has treated 15,613 children; 11,550 of these unable to pay and were treated free.

If you know of any child in your neighborhood who is sick or has any deformity send the name of the parent to the Secretary.

The Hospital for Sick Children is not a local but a great Provincial Charity for the sick child of the poor man in any part of Ontario has same claim upon its help



TWO CLUB FOOT CASES
IN PLASTER.



GOING HOME IN A WEEK



MASSAGING A PATIENT.

as the child who lives within the shadow of its walls in Toronto.

There were 69 cases of Club Feet treated in the Hospital last year and 67 had perfect correction.



BEFORE

AFTER

Just think of it—Your money can help the Hospital to do the good work of straightening the crooked limbs and club feet of little children. Please help us.

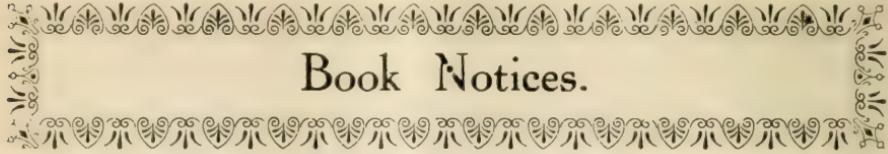
Please Send Contributions to J. Ross Robertson, Chairman, or to Douglas Davidson, Sec.-Treas., The Hospital for Sick Children, College St., Toronto.

"Not so very long ago," said John E. Young, the actor, "I was on a sleeping car going over a certain road in Arkansas. My watch had stopped. When the porter came my way I asked him for the time.

"I haven't got a watch," he replied.

"You are a fine railroad man without a watch," I insisted. "What kind of road is this, anyway?"

"You don't need a watch on this train," he informed me. "What you want is a calendar."—Kansas City Calendar.



Book Notices.

“NOT GUILTY,” by Robert Blatchford, is written in the author’s vigorous and convincing style, and is a strong arraignment of society for its crimes against the “underdog.” Blatchford is a clear and dispassionate reasoner, and has given orthodoxy in both religion and sociology some heavy jolts. He is so well known as the editor of the *Clarion* and as an author that he needs no commendation at my hands. Anyone who has read “Merry England” or “God and My Neighbor” will naturally expect something good in any book bearing Blatchford’s name, and in “Not Guilty” they will not be disappointed. It is not a novel, but a scientific treatise on heredity and environment, and is so readable that I found it difficult to lay the little volume down without having finished it. Evolutionists will find in it not a mere endorsement of the theory of evolution, but an elaboration of it, clearly and pointedly put.

If our lawmakers only had sufficient interest in the welfare of the nation to read this book, and then had sufficient brains to act upon its teachings, there would speedily be a marked change in the method of dealing with so-called criminals. Undoubtedly the best way to deal with crime is to prevent it, and the effect of bad heredity can be largely overcome by good environment, and good environment for the masses can only be attained by ameliorating the struggle for existence. The great mass of “underdogs” and their offspring, under our present system, have about as much chance of developing into what are regarded as good citizens as the proverbial “snowball in hell” has of attaining to the dimensions of an avalanche; while the “top dogs,” who could, if they would, improve matters, are even a less desirable class than the underlings. If evolution is at work anywhere it is at work in society itself, and just as the present state has evolved from former states, so the next state of society will evolve from this. And the sooner we have a change the better, for certainly it cannot bring a worse condition than what we have at present.

But our lawmakers will not attempt any radical changes that will tend to help the “bottom dogs.” They always have legislated, and always will legislate, to keep down the “bottom dogs.” Consequently the “bottom dogs” must be educated, not to look for any improvement in conditions until by uniting with their fellows they are able to wrest justice from those who have so long opposed it.

Blatchford has given in “Not Guilty” a few answers to his numerous critics which it has been to me a pleasure to read; and, indeed, I have rarely had the pleasure of reading a book which I can so heartily endorse as “Not Guilty.”

Published by Clarion Press, 44 Worship St., London, E.C. Price 6d.
W. G. G.

THE COMMON SENSE BIBLE TEACHER. October, 1909. C. T. Abbott, publisher, 275 Charles Street, St. Paul, Minn. Quarterly, 25c. ; \$1.00 per year.

In this number Mr. Abbott gives a translation of two of Paul's letters, one which he calls "The Sharp Letter," comprising 2 Cor. 10:1—13:10; the other, "The Forgive and Forget Letter," comprising 2 Cor. 1:1—9:15 and 13:11-14. The whole Bible is such a wonderful piece of patch-work or "crazyquilt," and has been so wonderfully misunderstood and mistranslated, that the task Mr. Abbott has undertaken of putting some measure of common sense into it seems almost a hopeless one. He, however, has undoubtedly a peculiar gift in this direction, and his translations have the merit, at least, of being understandable to an infinitely greater degree than the stilted and monotonous sentences of the orthodox version. And, indeed, compared with his virile translation, the older one takes on the appearance of a "literal" translation made by men who were unacquainted with the language they endeavored to interpret except through the medium of a dictionary. Some of our friends tell us that Biblical interpretation is an anachronism, but we do not think so. The Bible is still a fetish for millions of Christians and their paid clergy, and anything that tends to exhibit it in its true character cannot fail to have a good effect. As a matter of fact, except one or two peculiarities, Mr. Abbott has good authority for all his substantial variations on the older versions.

Besides the translations of Paul's letters, the October number contains much other interesting matter. The first article is on "Human Sacrifices in Palestine," illustrated with pictures of several human sacrifices found buried under the wall and in the infant cemetery of Megiddo, Palestine. Archbishop Lynch would not have been so sensitive about Sir Walter Scott's description of the building into the wall of a church by Catholic priests of a living girl had he known that relics of such sacrifices have been found not only in Palestine, but all over the "civilized" world. As Mr. Abbott tells us, even in 1843, "when the new bridge at Halle was built, the people talked of a child which should be buried in its foundations" (Grimm, *Sagen*, p. 1095). The sentiment (like that of heretic burning) lingers long after the practice has lapsed.

"Paul at Ephesus" is illustrated with a plan of the ruins at Ephesus and the site of the Temple of Diana, and a view of the temple restored. "The Higher Critics at the Red Sea" shows that two or three accounts of the leading "miracles" are given in the Bible—one rationalistic and the other supernatural; and the following article, "Story of the Deluge Dissected," exhibits the way in which accounts written possibly in B.C. 1300, B.C. 800, and B.C. 450 have been mixed up in a conglomerate of contradictory stories, with comments of late date. The Diatessaron of Tatian is used as an example of the way in which the compilers of the Pentateuch used older documents in manufacturing their story of creation, etc.

Mr. Abbott's work should interest Freethinkers who wish to become acquainted with this latest and most effective way of dealing with the Bible.

THE MODERN MOTHER. A Guide to Girlhood, Motherhood, and Infancy. By Dr. H. Lang Gordon, M.D. Illustrated. New York: Fenn & Co., East 17th St. 8vo, cloth, gilt, \$2.00.

In this work of nearly 300 pages Dr. Gordon goes through a wide range of subjects relating to the hygienic treatment of the human subject in infancy, childhood, girlhood, and motherhood, and gives a vast amount of very valuable information regarding the proper means of preserving health, rather than of the diagnosis and treatment of disease. Without going into such elaborate discussions as are found in Dr. Foote's great work, Dr. Gordon gives as much of the main features of those discussions as would be assimilated by most readers; and if largely read and acted upon cannot fail to have a most beneficial effect upon the future of the race. The subjects of heredity, environment, education, the home training of children, their food, clothing, exercise, etc., the physical development of the body, and the position of women in modern society are sympathetically and concisely discussed; and there are two chapters on medical subjects, concluding with this paragraph:

"The intelligent mother should be discreetly sceptical as to the value of drugs at any time in securing or maintaining good health for her child. She will do well to transmit her scepticism to her child, teaching that drugs are useful servants in capable hands, but that no skill will ever succeed in rendering them of the slightest permanent value in neutralizing the evils which accumulate in the body through violation of the laws of nature."

WINTER.

Now Winter with inexorable hand
Has slain the last bright beauty of the
Fall—
Crimson and brown and gold was dyed
the land,
But over all is thrown his vast grey
pall.
A desolation broods on all around,
The clouds hang low, the skies are
overcast;
Here Silence haunts and never a lively
sound—
Only the woods moan as the winds
rush past.

The water's pulse is fast in icy bands,
It beats against the isle and beach no
more;
Under a mighty spell enchanted stands
The frozen river, chained to either
shore.

Begemmed its snowy bosom, rich bedight
With emerald, sapphire, and a-many
scars,
Or sparkling in the diamond's purer light
Whene'er the wide-arched skies are
sown with stars.

—W. E. Hunt.

AMONG THE ILLITERATES.

Uncle Joe Cannon had an amusing experience with a waiter in a Kansas City hotel during his last visit to that city. Being in no mood to select his dinner, he had tossed aside, after a glance, the menu presented to him by the waiter, saying:

"Bring me a good dinner."

Incidentally "Uncle Joe" slipped the man a big tip in advance.

This repast proving satisfactory, the speaker pursued the same plan during the remainder of his stay in Kansas City. As he was leaving the servitor remarked earnestly as he helped him on with his overcoat:

"I beg your pardon, sir, but when you or any of your friends that can't read come to Kansas City, just ask for Tom."—Philadelphia "Record."

She - Women's minds are much cleaner than men's.

He—They ought to be. They change them so often.

THE MISSING LINK.

A lawyer having offices in a large office building recently lost a cuff-link, one of a pair that he greatly prized. Being absolutely certain that he had dropped the link somewhere in the building he posted this notice:

"Lost. A gold cuff link. The owner, William Ward, will deeply appreciate its immediate return."

That afternoon, on passing the door whereon this notice was posted, what were the feelings of the lawyer to observe that appended thereto were these lines:

"The finder of the missing cuff-link would deem it a great favor if the owner would kindly lose the other link."

HOW'S BUSINESS.

"Business is poor," said the beggar.

"Said the undertaker, "It's dead."

"Falling off," said the riding school teacher.

The druggist, "Oh, vial!" he said.

"It's all write with me," said the author.

"Picking up," said the man on the dump.

"My business is sound," quoth the band-man.

Said the athlete, "I'm kept on the jump."

The bottler declared it was "corking."

The parson, "It's good," answered he. "I make both ends meat," said the butcher.

The tailor replied, "It suits me."

— Boston Transcript.

SOME OF OUR EXCHANGES.

COMMON SENSE BIBLE TEACHER; C. L. Abbott pub. Quarterly, 25 cts.; \$1 year. 275 Charles Street, St. Paul, Minn.

PAPYRUS; Michael Monahan ed. Monthly, 10 cts., \$1 yr.; pub. East Orange, N. J. EUGENICS; M. Harman ed. Monthly, 10 cts., \$1.25 yr. by mail.; Los Angeles, Cal. LA PENSÉE, wkly, 6 fr. per ann.; 13 Rue du Gazomètre, Bruxelles, Belgique, ed. Eug. Hins.

GNANODAYA, monthly, 1 Mof. Rp. (50 c.) per ann.; Bhakti Marga Sabha office; Bangalore City, India

THE KALPAKA: a Magazine of Knowledge, monthly, Rs. 3 (\$1.50) per ann.; ed. T. R. Sanjivi; pub. by Latent Light Culture, Tinnevelly Bridge, South India.

VOLNA' MYSLENKA (Free Thought), monthly, K. 4.80 per ann.; ed. Jul. Myslik. Správa Volné Myslenky, Kral. Vinohrady, Prague, Bohemia.

METAPHYSICAL MAGAZINE, mthly, \$2.50 a year (foreign \$3.12, or 13s.), single copies 25 cts.; 500 Fifth Av., N. York.

THE TRUTH SEEKER, wkly, \$3 per year. G. E. Macdonald, ed. 62 Vesey St., New York City.

FREETHINKER; G. W. Foote, Pres. National Secular Society, ed. Weekly, 2d.; \$2.50 per yr.; pub. 2 Newcastle St., Farringdon St., London, Eng.

Literary Guide, mon., \$1 per yr. (incl. quarterly supplements). Watts & Co., London.

The Open Court, 1322 Wabash Ave., Chicago, Ill., mo., 10c., \$1 a year, Dr. Carus ed.

Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed.

Blue Grass Blade, Lexington, Ky., weekly, \$1.50 per yr. J. E. Hughes, ed. and pub.

Humanitarian Review, Los Angeles, Cal., mo., 10c., \$1 a year, Singleton W. Davis, ed.

Ingersoll Beacon, 78 La Salle St., Chicago, Ill., mo., 5c., 50c. year, W. H. Maples, ed.

The Conservator, 1624 Walnut st., Philadelphia, mo'ly, 10c.; \$1 a yr. H. Traubel, ed.

The Adept, Crystal Bay, Minn., mo., 25c. a year. Astrological. Frederick White, ed.

The Balance, mon., 10c.; 50c. yr. J. H. Cashmere, ed. 1700 Welton St., Denver, Col.

Vegetarian Magazine, mon., 10c., \$1 per year. Chicago, Ill.

Swastika, mon., 10c., \$1 per year. 1742-46 Stout St., Denver, Colo.

Just Published — An Invaluable Work.
“THE CHRIST.”

A Critical Review and Analysis of the Evidences of his Existence.

BY JOHN E. REMSBURG,

Author of "The Bible," "Six Historic Americans," etc.

The twelve chapters of this work deal exhaustively with every phase of the history—or alleged history—of the Gospel Jesus, the New Testament Christ, and the Christ Myth, and will be found an indispensable aid to any one interested in the discussion of these questions. The 19 page index is a great help.

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How primitive the ancient buccaneer,
With sable pennon floating o'er the
main,

To philanthropic pirates, who are fain,
Their prey enchain'd in golden bonds,
to steer

To the golden fleece : as past the dock
they veer

They issue Eldorados from their brain,
Sharing vast nothings, and direct the
train

Of paper galleons o'er the watered
mere !

The victim ! nay, who pities the mere
dupe

Of wizardry so potent ! Here I find
Majestic, him who, when avengers
swoop,

Flaunts—with new arms for each new
thrust designed—

Fresh from the wreckage of the sink-
ing poop,

The flag of his unconquerable mind.

—H. B. S.

I love everything that's old : old friends,
o'd times, old manners, old books, old
wine.— Goldsmith.

The eagle suffers little birds to sing,
And is not careful what they mean there-
by. — Titus Andronicus

Govern the lips
As they were palace-doors, the King
within ;

Tranquil and fair and courteous be all
words

Which from that presence win.
—Sir Edwin Arnold.

Wise is a seasonable silence, and more
powerful than all discourse. - Plutarch.

Labor with what zeal we will,
Something still remains undone,
Something uncompleted still
Waits the rising of the sun.

Heavier responsibility attaches to those
who have larger knowledge.—Westcott.

Do not please sharp fate,
To grace it with your sorrows.
—“Antony and Cleopatra.”

It is not enough to believe and pray,
we must work, and try to make ourselves
useful. With a firm upright will one can
conquer everything. — Max Muller.

If thou do ill, the joy fades, not the pains ;
If well, the pain doth fade, the joy re-
 mains.—G. Herbert.

The constant duty of every man to his
fellows is to ascertain his own powers and
special gifts, and to strengthen them for
the help of others.—Ruskin.

In nature there's no blemish but the mind ;
None can be called deformed but the
unkind.

—“Twelfth Night,” iii. 4:

A good book is the precious life-blood
of a master-spirit, embalmed and trea-
sured up on purpose to a life beyond life.
—Milton.

Men shall deal unadvisedly sometimes,
Which after-hours give leisure to repent.
—“Richard III.,” iv. 4.

Philosophy triumphs easily over past
and over future evils, but present evils tri-
umph over philosophy.—Rochefoucauld.

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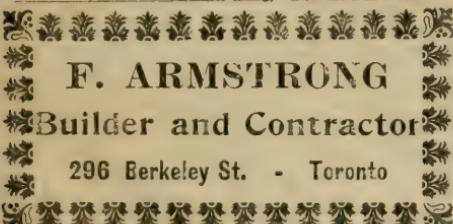
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